DIVINE WORD
Messenger

Auxiliary of New Orleans

DEDICATION

We, Divine Word Missionaries, are privileged to dedicate another historical issue to His Holiness Pope Paul VI. We rejoice that His Excellency Bishop Harold Robert Perry was chosen from the Society of the Divine Word. This is a singular honor. We are most grateful.

We gratefully acknowledge the cooperation of the "Clarion Herald" staff of New Orleans in producing this edition particularly, The Rev. Elmo L. Romagosa, executive editor; M. F. Everett, editor; Emile Comar, associate editor; Frank Methe for the consecration shots; and Miss Florence Landry, coordinator in the archdiocesan Bureau of Information Office.

(Very Rev.) John W. Bowman, S.V.D.
Provincial Superior
(Rev.) Charles D. Burns, S.V.D., Editor
Divine Word Seminary
Bay Saint Louis, Mississippi 39520

PAPAL BULL

Paul, Bishop, Servant of the servants of God, health and apostolic blessing to his beloved son, Harold R. Perry, of the Society of the Divine Word, chosen to be titular Bishop of Mons in Mauretania and appointed Auxiliary to the Archbishop of New Orleans.

Since it is in the nature of things that adequate aids for efficient administration should be provided for those under pressure of manifold obligations, We, who in God's most gracious plan and by His will hold the highest place among the shepherds of holy Church, not unmindful of the example set by the Apostles themselves, do not hesitate to assign to those Bishops who stand in need of them, men who will be their helpers, so that through their assistance they may in some measure be relieved of their worries and cares and make more assiduous provision for the needs of their people.

Inasmuch therefore as our venerable brother Philip Matthew Hannan, the Archbishop of New Orleans, is among those so circumstanced, We feel, beloved son, that you can fittingly be assigned to help him, richly endowed and experienced as you are. Your outstanding religious devotedness gives Us every reason to believe that also in this area of activity you will acquit yourself with distinction.

Such being the case, after taking counsel with our beloved son the Cardinal Secretary of the Sacred Congregation of the Consistory, We do, by Our own authority, name you titular Bishop of the See of Mons in Mauretania, hitherto vacant, and at the same time We designate you Auxiliary to the aforementioned Ordinary, together with the rights and obligations attaching to your office and dignity.

Further, with a view to promoting your personal convenience, We authorize you to be consecrated Bishop outside of Rome by any Catholic Bishop of your choice, who is to be assisted by two other bishops likewise in union with Us through the bonds of the true faith.

Before your consecration takes place, you are to swear a two fold oath after making a profession of faith: namely, an oath of loyalty to Us and to the Roman Church, and the oath against the errors of Modernism. The formularies of these oaths are to be signed and sealed, both by you and by the one before whom they are taken, and are to be forwarded at once to the Sacred Congregation of the Consistory.

Finally, beloved son, look upon "the Author and Finisher of faith, Jesus" (Hebr. XII, 2) in Whom alone there is to be found the most brilliant light in the midst of darkness, happiness when all goes well, and consolation when things go wrong.

Given at St. Peter's in Rome, on the 29th day of September in the year of the Lord one thousand nine hundred and sixty-five, the third year of Our Pontificate.

James Aloysius Cardinal Copello
Chancellor of Holy Roman Church

Francis H. Terretti, Dean of the
Protonotaries Apostolic
Caesar Federici, Protonotary Apostoli

Francis Trivello, Regent
Signed the 23 day of October
in the third year of the pontificate
Maurius Orsini,
Keeper of the seal

Registered in the archive of the
Apostolic Chancery,
Vol. CX (110)

The return to 1021 Mill St., Lake Charles, La., "Home for all the Perry's" where the following pictorial memories unfurl.

Harold R. Perry, personable in his first year. (1917)

BISHOP HAROLD R. PERRY, S.V.D., D.D.

In an historic move, September 29, Pope Paul VI elevated the Most Rev. Harold R. Perry, S.V.D., to the episcopacy and named him Auxiliary Bishop of the Archdiocese of New Orleans.

Bishop Perry is the first Negro in the 20th century to be named an American Catholic Bishop and the first ever in the South.

The Rev. George Wilson, executive secretary of the Greater New Orleans Federation of Churches and one of many Protestant clergy who sent congratulations, declared: "it (the appointment) evidences the fact that the ground before the cross is level and that every person is equally redeemed by the sacrifice of Jesus Christ who died for all men."

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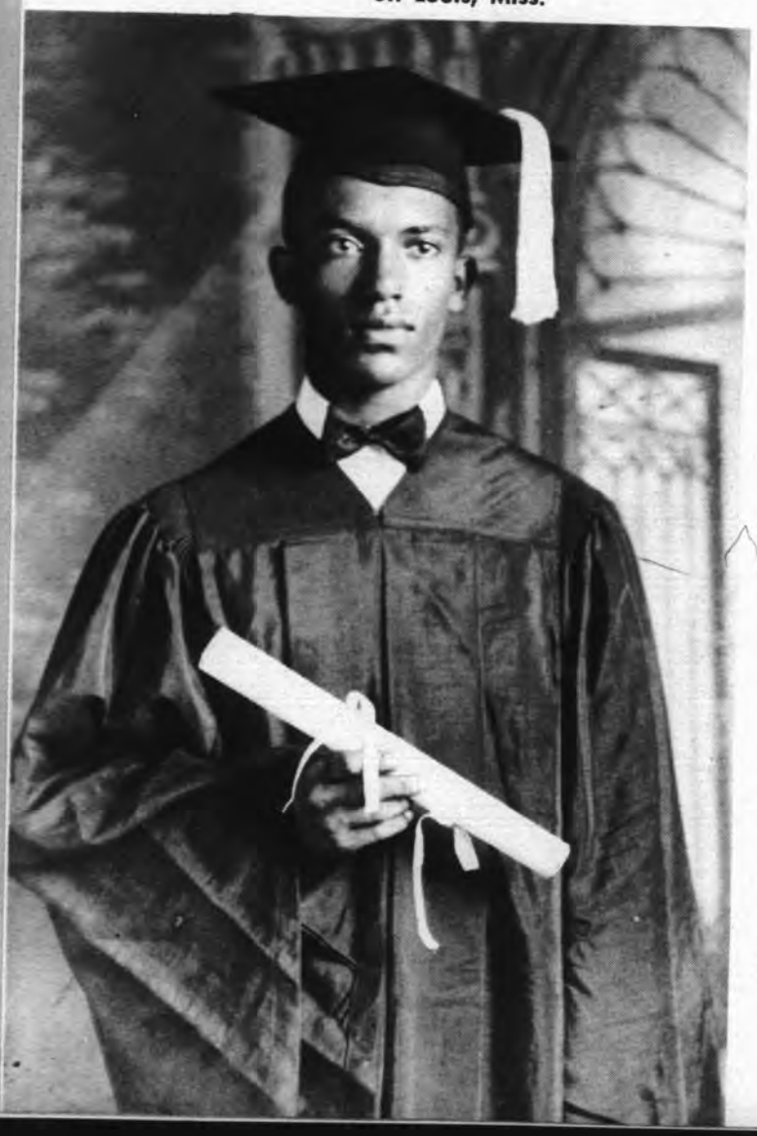
Harold, first year seminarian (1930) at the grave of Father Matthew Christman, S.V.D., founder and first rector of St. Augustine's.

Graduation from Junior College, May, 1936, Bay St. Louis, Miss.



Announcement of the appointment by Pope Paul was made in Rome October 3, 1964 jointly by Archbishop Philip M. Hannan, of the Archdiocese of New Orleans, and Archbishop John P. Cody, now of Chicago and formerly of New Orleans. Just three days before — on September 29 — Pope Paul had appointed Archbishop Hannan to succeed Archbishop Cody in New Orleans.

Bishop Perry was 49 on October 9, 1964. He is widely known and highly respected. He has served the 21 years of his priestly life entirely in the South. For the past year the native of Lake Charles, Louisiana served as Provincial Superior of the Divine Word Fathers' Southern Province in the United States. For six years immediately prior to that he was rector of the Divine Word Seminary in Bay St. Louis, Mississippi. He is the first Negro ever to serve as provincial superior and to serve a full term as rector of a seminary. Father William Adams, S.V.D., now prefect of minor seminarians in the Divine Word Seminary at Riverside, California, was the first Negro rector of an American seminary.

For eight years following his ordination on January 6, 1944, Bishop Perry served as an assistant pastor in Lafayette, Louisiana; Pine Bluff, Arkansas; St. Martinville, Louisiana; and Mound Bayou, Mississippi. Then from 1952 to 1958, he was pastor of St. Joseph's Church in Broussard, Louisiana near Lafayette. Here he secured five acres of land, established the parish and built the church, rectory and school.

For five years he was a member of the board of directors of the National Council for Interracial Justice. He remains the national chaplain of the Knights of St. Peter Claver.

The son of parents who had humble means and only fifth grade education is not the only one of the six Perry children to have the distinction of "firsts." His brother, Dr. Frank Perry, an instructor and researcher at Me-

harry Medical College in Nashville, Tennessee, is the Nation's first Negro cancer surgeon.

Encouraged in aspiring to the priesthood by his family, the Holy Ghost Fathers and Blessed Sacrament Sisters of Sacred Heart Church, Lake Charles, Louisiana, Bishop Perry entered the seminary after completing the seventh grade at Sacred Heart School in Lake Charles. The other five Perry children went on to attend Xavier University in New Orleans, mostly on scholarships. All were honor students.

Bishop Richard O. Gerow of Natchez-Jackson and St. Augustine's only deacon in 1943.

Harold, major seminarian, front row, third from left, another winning season.

The Bishop's brothers and sisters include Dr. James Perry, an Oakland, California dentist; Mrs. Lafayette White, a Washington, D. C. school teacher; and Mrs. Clyde Kennedy, the wife of a Stockton, California doctor. Another brother, the late Dr. Fred Perry, was a dentist. Their late parents, Mr. and Mrs. Frank Perry, were both from families which had been Catholics for generations in southwest Louisiana, an area which has the largest number of Negro Catholics in the country. About one-fourth of the Catholic

First Holy Mass in Bay St. Louis, Jan. 7, 1944.

Frank and Josephine Perry, beloved parents of Bishop Perry on first Mass Day.

First Mass family portrait and preacher of festive occasion, Father Robert Hunter, S.V.D.

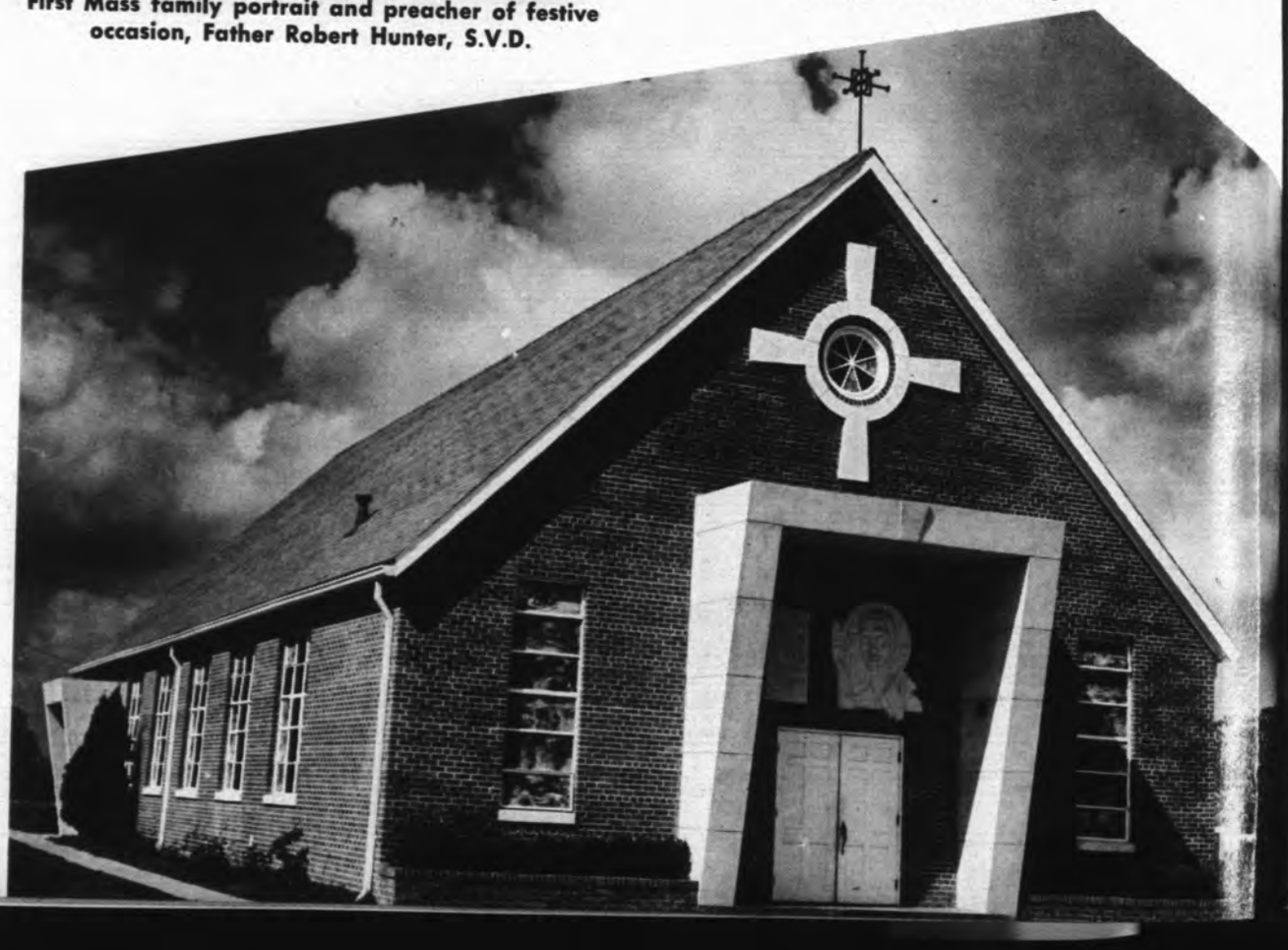
Negroes in the United States reside in Louisiana.

Archbishop Cody noted that Pope Paul has appointed a record number of Bishops of all races since he became Pontiff in June, 1963. This demonstrates to the world "the true universality of the Catholic Church," the Archbishop said.

The appointment of Bishop Perry gives the Archdiocese of New Orleans two Auxiliary Bishops to assist Archbishop Hannan in administering to the spiritual and temporal needs of Catholics within their archdiocese. Auxiliary Bishop L. Abel Caillouet was consecrated in 1947. With regard to his brother Auxiliary Bishop, the prelate declared, "I am happy to welcome Bishop Perry as my fellow auxiliary and I anticipate working with him under the leadership of Archbishop Hannan."

In announcing the appointment of Bishop Perry, Archbishop Hannan remarked it is "a notable distinction for the archdiocese and the state to have

First pastorate, 1953-58, St. Joseph, Broussard, Louisiana, building planned and supervised by Bishop Harold R. Perry.

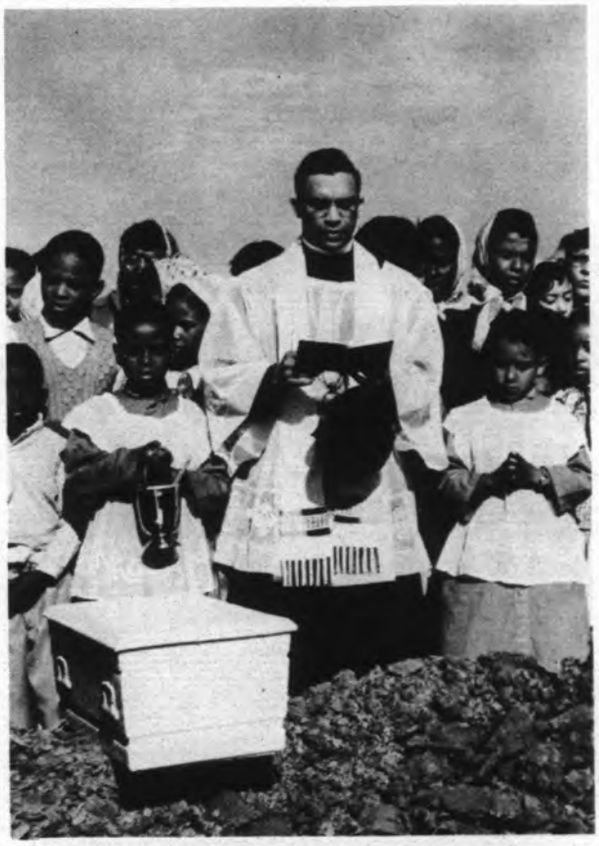


Church dedication day, St. Joseph's, Broussard, La., March 13, 1955. Left to right: Bishop Harold R. Perry; the late Bishop Jules Jeanmard, of the Lafayette Diocese; Mr. Nello Shay, building contractor; and Doctor Murray Martin, Knight of St. Gregory, Lake Charles, La.

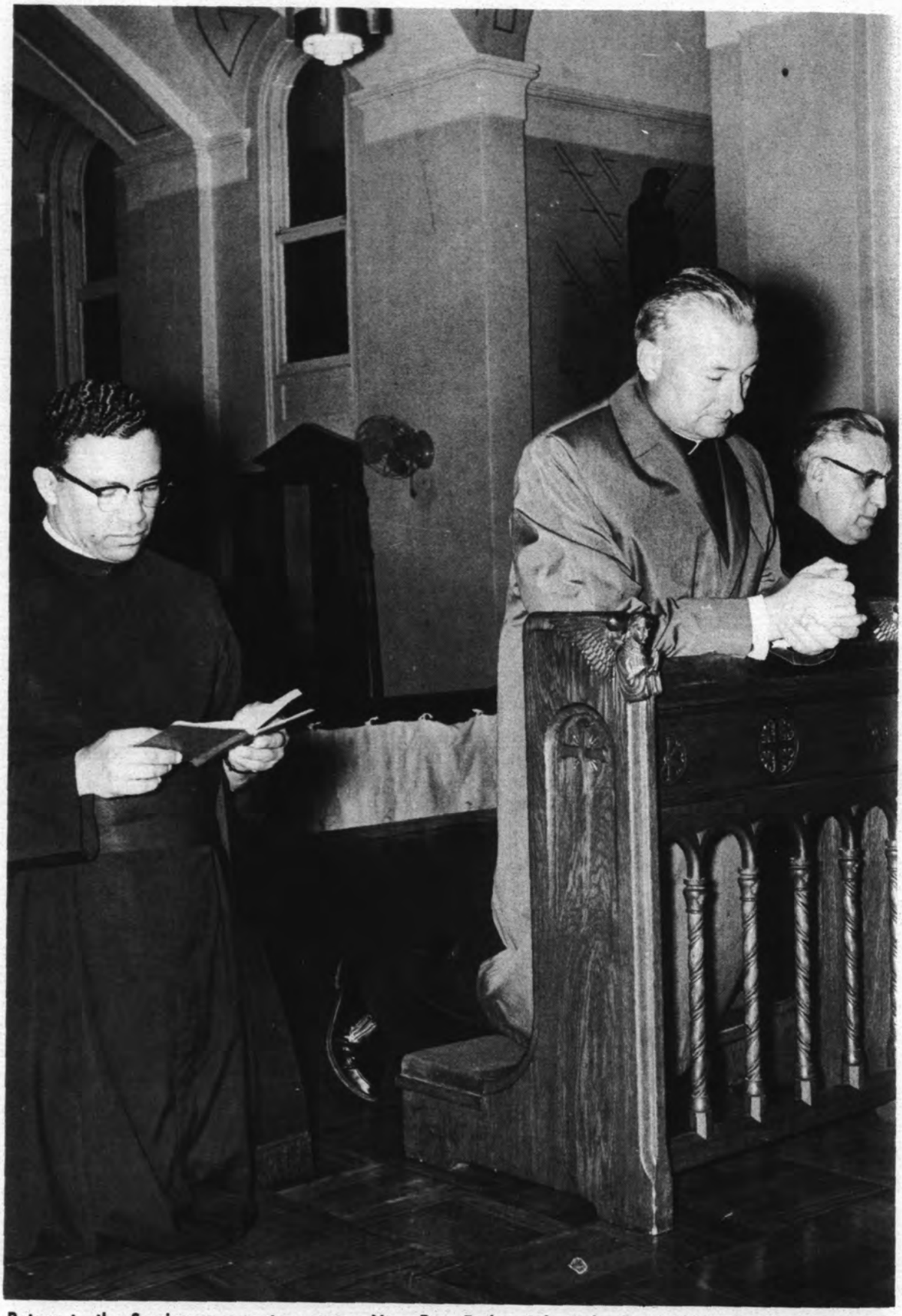
one of its native sons elevated to the episcopacy." He said the new Auxiliary Bishop "is singularly qualified by his learning, his diverse experience and solid piety to assume the duties of his office."

Archbishop Cody expressed confidence that "the priests and people of the South will accept Bishop Perry's selection as a special mark of affection of the Holy Father for all of the people of our great nation. We who have known Bishop Perry for many years have admired his fine priestly qualities. We rejoice in this selection."

As four of his predecessors looked on the morning of January 6, Bishop Perry became the fifth native of Louisiana to be consecrated a bishop in the Catholic Church. One of his predecessors, Bishop Robert E. Tracy, of the Baton Rouge Diocese, the last previous bishop to be consecrated in historic St. Louis Basilica, served as the preacher for the precedent-breaking occasion. In addition to Bishop Tracy,



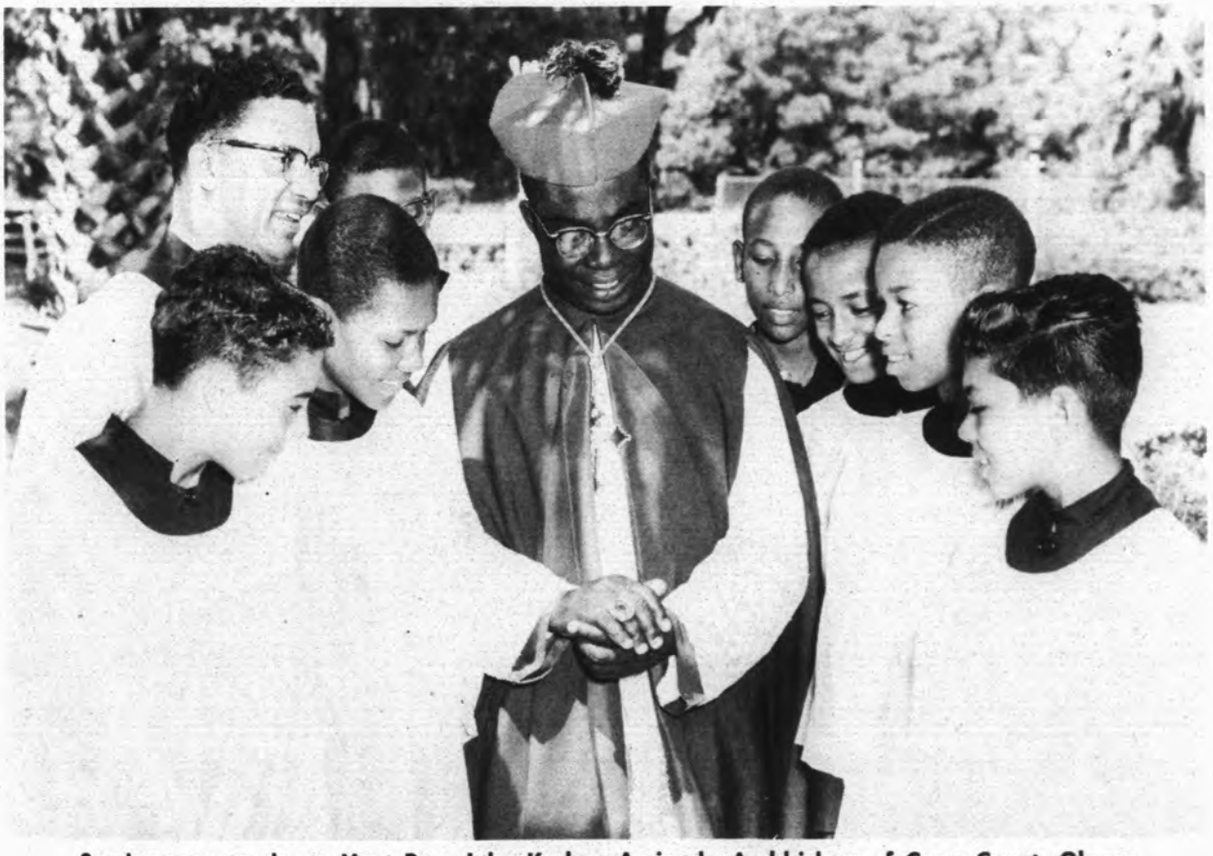
Pastor and flock, the living and dead. St. Joseph, Broussard, La.



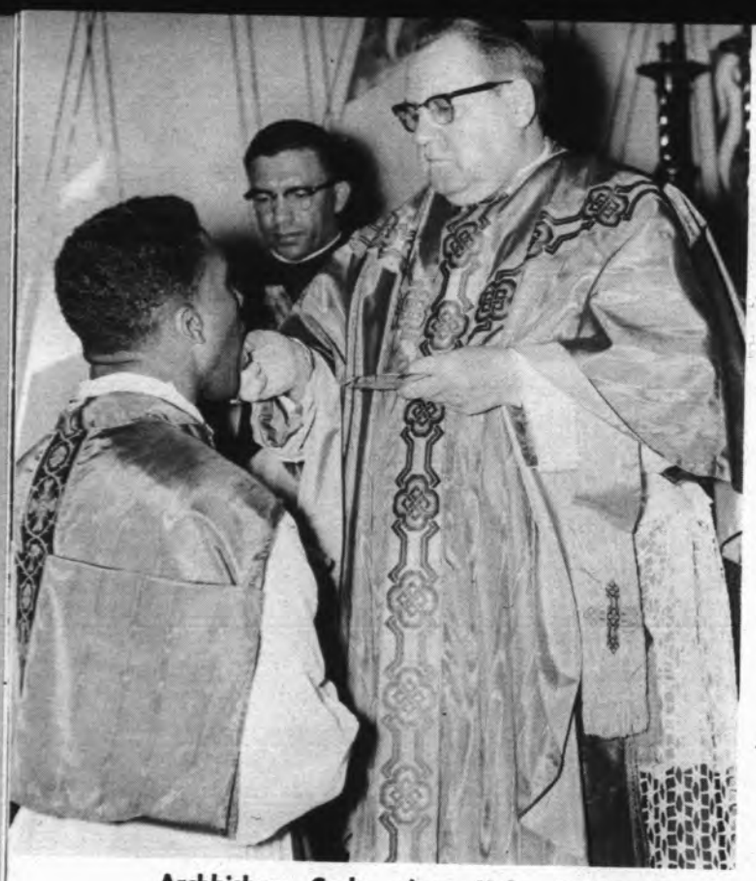
Return to the Seminary as rector; center, Very Rev. Father John Schuette, S.V.D., Superior General of the Divine Word Society and to his left, Father Robert Hunter, S.V.D., provincial superior at this time.

May 26, 1959 with Bishop Fulton J. Sheen, preacher at Divine Word Silver Jubilee of first four Negro priests ordained in Bay St. Louis.

Aug. 1, 1960 — with A. P. Tureaud, champion lawyer of social justice and Mathew Ahmann, executive director of the Catholic Interracial Council. Bishop Perry is a board member of the organization.



Seminary rector hosts Most Rev. John Kodwo Amissah, Archbishop of Cape Coast, Ghana, West Africa, 1961.



Archbishop Cody gives Holy Communion to Father Anthony Dugay, S.V.D., during an ordination rite in Bay St. Louis, Miss. This was the Archbishop's first ordination on arrival in New Orleans and the first meeting with his protege, March 17, 1962.

consecrated May 19, 1959, other bishops among the 50 bishops and eight archbishops attending the ritual who were consecrated in the Basilica (then St. Louis Cathedral) included Bishop Charles P. Greco, of the Alexandria Diocese, consecrated February 26, 1946; Auxiliary Bishop L. Abel Caillouet of New Orleans, consecrated October 28, 1947; and Bishop Maurice Schexnayder, of the Lafayette Diocese, consecrated February 22, 1951. Bishop Caillouet, with whom Bishop Perry will serve as an Auxiliary Bishop, was the first native of Louisiana to become a bishop.

Within hours after the consecration Bishop Perry's appointments were announced by Archbishop Hannan. Bishop Perry was named a vicar general and consultor of the archdiocese; archdiocesan co-ordinator of higher studies; and pastor of St. Therese of

May 5, 1962 — Rome — St. Martin's canonization with (left to right) Mother General of La Salle Sisters of Our Lady of Guadalupe, Bishop Carlos A. Lewis, and Father Donald Simon, S.V.D.

Welcoming Thomas Cardinal Tien, S.V.D., at New Orleans International Airport with (left to right) Father Robert Hunter, S.V.D., Archbishop Cody, Rt. Rev. Msgr. Charles J. Plauche.

the Child Jesus Parish. Little Flower Parish, as it is called, is in an integrated residential neighborhood of the "mid-city" section.

Among the functions of an Auxiliary Bishop are the administration of the Sacraments of Confirmation and Holy Orders and the blessing and dedication of new churches and other sacred buildings. In being raised to the episcopate Bishop Perry was given the authority to judge, interpret, consecrate, ordain, baptize, and confirm. The necessary powers and qualities for the different ranks of ministry are conferred by the Sacrament of Holy Orders, the priesthood. Bishops alone, however, receive the fullness of this sacrament. They alone can ordain deacons and priests and consecrate other Bishops. Bishop Perry exercised his power to ordain for the first time Sunday, January 9, at the Divine Word Seminary in Bay St. Louis, Miss., where he was ordained a priest. The Divine Word Missionaries ordained by him were Father Hans Krieg, S.V.D., of Uznach, Switzerland and Father Nathan Willis, S.V.D., of Cleveland, Ohio.

Bishop Perry's ring was a gift to him from Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, and principal concelebrant of the ceremonial Mass as well as consecrator. The ring bears Bishop Perry's coat of arms as well as that of the Apostolic Delegate. It consists of an amethyst stone set in gold, surrounded by several small diamonds. The crozier, which belonged to the late Archbishop Rummel, was also presented to him as a consecration gift. The January 6 consecration day was the 22nd anniversary of Bishop Perry's ordination

As rector on visit to Indianapolis with old friend Fr. Bernard Strange, third from left, greeting Floyd Patterson.

First Negro to offer an invocation opening Congress, July 8, 1963. Featured here also are Honorable John McCormack, speaker of the House of Representatives and Rev. Bernard Braskamp, chaplain of the House.

to the priesthood.

Several days before his consecration Bishop Perry expressed pleasure over the "very favorable" atmosphere he had found in his initial contacts in New Orleans. He noted he has had the opportunity to visit in a number of parishes in the archdiocese since his appointment.

New Orleans' Mayor Victor H. Schiro was among dignitaries attending a public reception held for Bishop Perry at Notre Dame Seminary the evening of January 6. The Mayor expressed pride at being able to have the people of New Orleans participate in a ceremony which is "so meaningful for our community." Hundreds of people from the archdiocese crowded into the seminary auditorium to congratulate the new Auxiliary Bishop.

Archbishop Hannan said at the

With leaders of the Knights of St. Peter Claver, the Society that boosted his leadership image: Shields Gilmore, Grand Knight, Dr. Eugene Perry, Alex L. Herman, August, 1964.

As rector Bishop Perry attends meeting with Bernard Mintz, Chairman of the New Orleans Board Anti-defamation League, April 29, 1964.

public reception that with the wonderful support evidenced by the people of the archdiocese "we are not only happy to begin the episcopacy of Bishop Perry, we are blessed."

Archbishop Egidio Vagnozzi, spoke briefly following the January 6 consecration ceremony. He said the consecration of Bishop Perry "is not an honor bestowed upon the Negro race," but rather is "a contribution of the Negro people to the episcopacy of the Church."

Hosts Rev. C. Chelby Rooks, charter member for the fund for theological education, Princeton, New Jersey, who visited the Divine Word Seminary in September 1965 to discuss the shortage of Negro leadership in the Protestant Church and to learn how the Roman Catholic Church was meeting its vocation crisis.

As Provincial Superior presents mission cross to Ghana Missionary, Father John Coady, S.V.D., of Iowa.

As Provincial with Joseph E. Sullivan, of Lowell Mass., friend and benefactor of the Divine Word Missionaries.

Signing the profession of faith and the oath against modernism in the office of Chancellor James Aloysius Cardinal Capello.

Very Rev. Raphael H. Gross, C.PP.S., president of St. Joseph's College, Rensselaer, Indiana, congratulates Very Rev. Harold R. Perry, S.V.D., on being awarded an honorary doctor of laws degree, June 7, 1964.

The news conference in Rome announcing his appointment as Auxiliary of New Orleans.

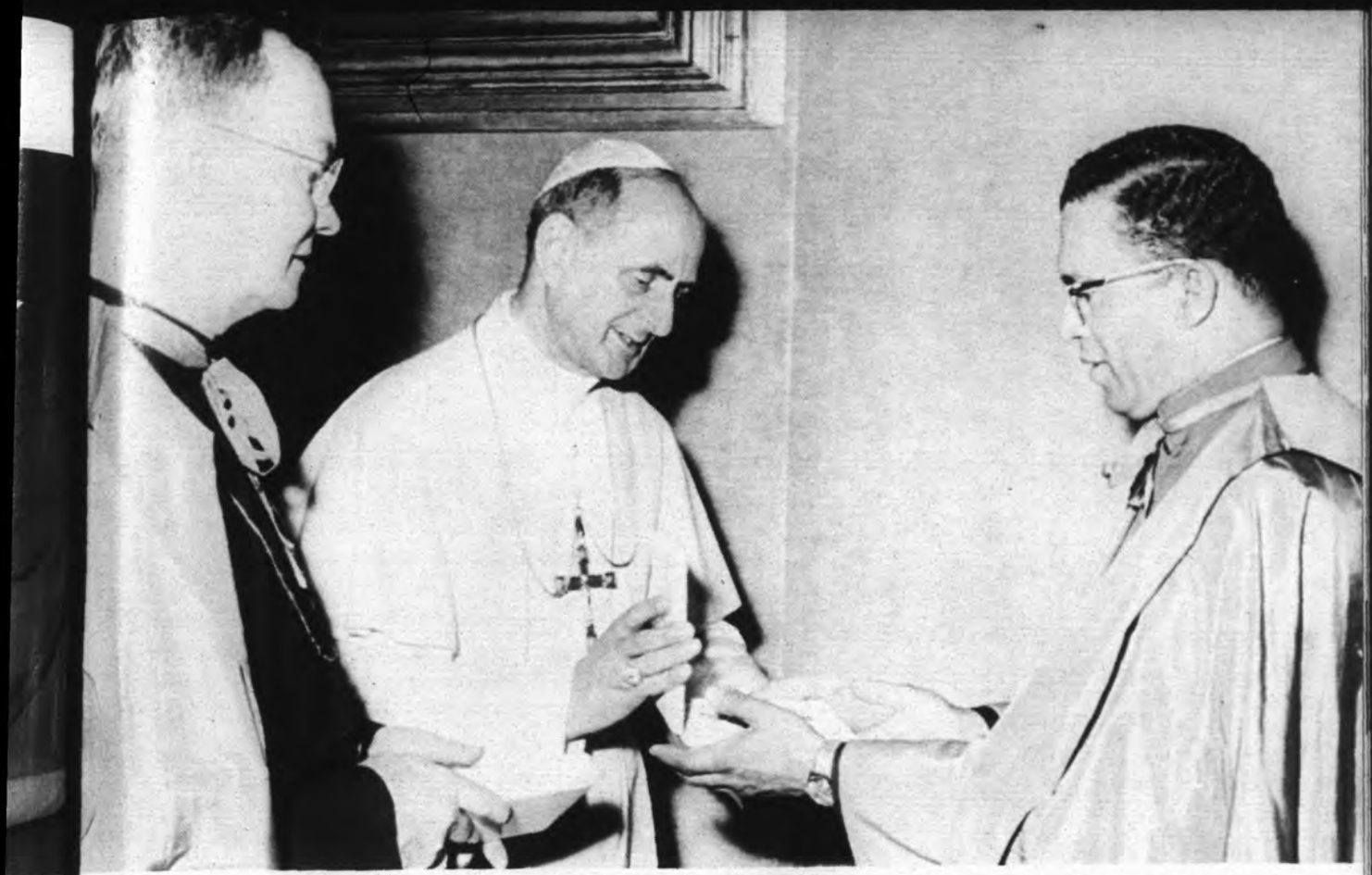
Given by the Very Reverend Robert E. Pung, S.V.D., at the Luncheon in the Jung Hotel, New Orleans, Louisiana on Thursday, January 6, 1966, following the Episcopal Consecration of Bishop Harold R. Perry.

* * *

Your Excellency, Archbishop Vagnozzi, Apostolic Delegate to the United States; Your Excellencies; Right Reverend and Very Reverend Monsignori; Very Reverend and Reverend Fathers; Venerable Sisters and Religious Brothers; dear Friends:

What we have witnessed here today did not just HAPPEN, as a fortunate kind of clerical accident. That is NOT the way in which the Catholic Church chooses her bishops. Nor does she go by the color of a man's skin, — irrespective of what he has in his heart or in his head.

Rather, a priest is taken up into the world-wide body or college of bishops because of his character and his other qualifications, which are largely the



Audience with the Holy Father accompanied by Archbishop Hannan. His Holiness blesses the gift of a pectoral cross.

fruit of his training and of his subsequent pastoral experience. He is elected to become a high priest of God's people, because he has proven himself as a priest: because his piety, his prudence, and his learning have fitted him to shepherd a portion of Christ's flock, as a successor of Christ's Apostles, to whom that flock is committed.

Bishop Perry, then, has been raised to the episcopal dignity on his own merits and on his own record. For this reason, it would not be correct to say or imply that he owes it ALL to any person or institution, or to a "policy" on the part of the Church or the Society to whom he belongs. And yet, while acknowledging this indisputable fact, I would like to suggest that his elevation to the episcopacy is a silent but eloquent tribute to many, but especially to that unique seminary which, under the loving guidance of Bishop Gerow for forty-one years, made his priesthood possible, and to the Divine Word Missionaries' par-

On return from Rome, October 10, 1965, following the historic announcement, Bishop Perry was greeted at Kennedy Airport in New York by Fr. B. L. Wittenbrink, O.M.I., and other major religious superiors. A press conference and dinner were arranged on this occasion.

Jubilant reception in New Orleans, October 11 by chancery officials, Divine Word Fathers, relatives and friends.

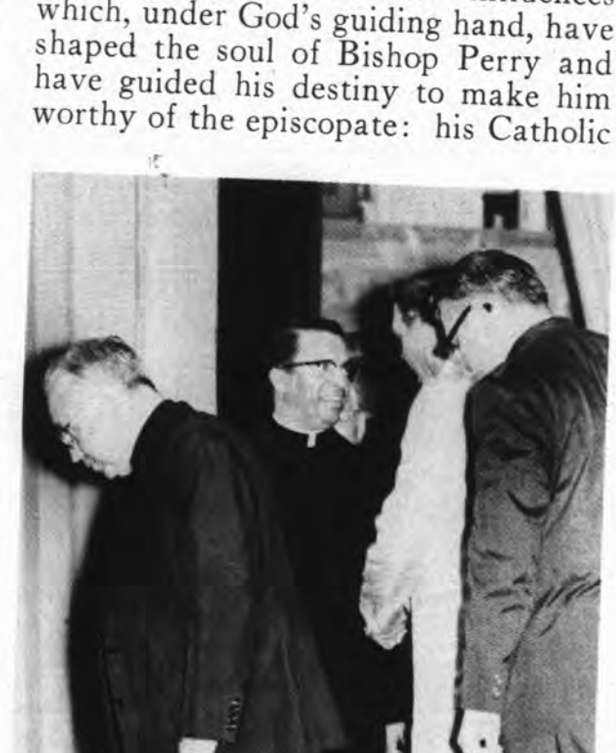
Awaits arrival of Archbishop Hannan in New Orleans with Msgr. Charles J. Plauche, and Mayor Victor H. Schiro of New Orleans.

ticular approach to the Negro Apostolate, which made that seminary a reality. I refer, of course, to the Divine Word Seminary of St. Augustine at Bay St. Louis, Mississippi, where Bishop Perry served as Rector and Provincial Superior; and where, at an earlier age, he received practically all of his training for the Catholic priesthood, which has now reached its fullness in him as a Bishop.

I call this seminary unique, because for many years — the very years in which a young boy named Harold Perry heard and answered the Lord's call — this seminary was practically the only seminary in the United States where a boy of color could readily enroll and study to be a priest. I call it unique, because this seminary was founded nearly half a century ago to train colored youth for the priesthood, at a time when the very idea seemed premature to some. I call it unique, because since 1920 it has been a silent sermon and a testimonial to the genuine catholicity of the Catholic Church.

If they could only be here today — those pioneer Divine Word Missionaries who took this revolutionary step — how they would rejoice. How convincingly have the results of this seminary for a colored clergy proved the wisdom of their foresight. Of America's 159 Negro priests today, more than one half of them have received all or part of their education in this seminary. Moreover, three of its alumni (Bishops Bowers, Lewis and Perry) have been raised to the fullness of the priesthood. I dare say that these results alone have vindicated the bold experiment of those far-seeing missionary Fathers from Germany who pioneered the Society's work among the Colored in America's Southland, over a generation ago. Sixty years have passed since the first Divine Word Missionaries took up their work in the Negro Apostolate. Forty-five have passed since the seminary opened its doors. Years which indeed have verified the prophecy of George Cardinal Mundelein, the then Archbishop of Chicago, which he made to the Provincial Superior in a letter dated September 19, 1923. He wrote: "I believe that your work among the colored people of this land . . . will live forever in the history of the Church in the United States."

Many have been the influences which, under God's guiding hand, have shaped the soul of Bishop Perry and have guided his destiny to make him worthy of the episcopate: his Catholic



Accepts congratulations and pledge of cooperation from Governor John J. McKeithen of La., at civic reception for Archbishop Hannan.

home, his good parents, the parish and the schools where he learned to know and love his religion; the Holy Ghost Fathers — especially Fathers Anthony Hackett and Charles Hannigan, his parish priests; the Sisters of the Blessed Sacrament; his school teachers, both religious and lay; the Sisters of the Holy Family; the Josephite Fathers; the priests and religious of America, especially of this Archdiocese and the dioceses of Lafayette, Natchez-Jackson and Little Rock; finally the Catholic Negroes of America, his own wonderful people. These were the foundation stones on which he built his life's work. Yet, the blueprint and the building materials were furnished by the seminary which made him a priest, by the International Society of the Divine Word which today is proud to number him among her sons. To that Society, and to that seminary, Bishop Perry is in some way indebted for the chance to become what he is today: sacerdos magnus — a great priest, a successor of the apostles, and as such, a member of the ruling body of the Catholic Church. Nor should we forget, on this memorable day, to recall the significant contribution which two bishops, now gone to their eternal reward, have made to the success of St. Augustine's Seminary, Archbishop Joseph Francis Rummel and Bishop Jules Jeanmard, as well as that of the entire American Hierarchy for its generous annual contribution to this seminary.

Indebted, I say, for the chance to become what he is today. But it was up to him, with the grace of God, to make use of the talents entrusted to him in his priestly ordination, just twenty-two years ago today. How well he has succeeded I need not tell you: his record speaks for itself. Throughout his years as parish priest in three Southern dioceses, as seminary rector and the first Negro major religious superior in the United States, as national chaplain of the Knights and Ladies of Peter Claver and as a priest dedicated to the cause of racial justice,

Installs successor (left), Very Rev. John W. Bowman, S.V.D., as provincial superior of Divine Word Fathers' Southern Province. Very Rev. John Gasper, S.V.D., rector of seminary participated in the ceremony, Nov. 30.

there has been one outstanding trait that has consistently shone forth among the others: his apostolic spirit, which made him first and foremost a pastor of souls, a truly great priest, filled with the charity of Christ.

Bishop Perry, your consecration today is one of the best arguments that can be put forward to prove that St. Augustine's Seminary has had and still has a definite role to play in the Catholic Church of America, indeed it is a tribute to all the quiet labors full of sacrifice performed by so many zealous missionary orders of men and women in the Negro Apostolate. In their name, as well as in the name of our

Superior General Father John Schuette, I salute you today, and tell you in the presence of everyone here that we are proud of you. We wish you God's blessing and all success. But in our secret hearts, there is also a wish for ourselves: that the Catholic Church in America may attract more young men of color, young men endowed like you with all the qualities that make for a good priest, who in his days pleased God — and men.

Sermon by the Most Reverend Robert E. Tracy, D.D., Bishop of Baton Rouge, at the Consecration of the Most Reverend Harold R. Perry, S.V.D., D.D., Auxiliary Bishop of New Orleans on Thursday, January 6, 1966, 10:00

A red-letter day in the routine life of novice Sr. Martin, S.Sp.S., the former Miss Josephine Williams of Vicksburg, Miss. — a personal meeting with Bishop-designate Perry in Techny, Illinois.

A.M., in the Basilica of St. Louis, New Orleans, Louisiana.

Venerable Brethren, Distinguished Guests and Dear Friends in Christ:

None of us here could possibly be unaware of the unique character of this occasion.

And, for this reason, we might easily become distracted by certain immediate considerations — historical enough and truly fascinating — which have not failed to grip the popular imagination and engage the general interest.

And the general interest — as I have been able to discern it — is directed at the moment to two principal sources of wonderment:

First, the fact that we are witnessing here the episcopal consecration of the first Negro ever to be raised to the high office of bishop in order to serve a diocese in the United States of America in this century.

And, second, the fact that the image of this bishop has come through to the public — both here, in the South, as well as across the nation — as that of a highly cultivated person; a churchman with an impressive record of dedication and leadership in the works of religion; a true "man of God" in the modern tradition — fully in touch with the world around him, sensitive to such mundane things as public relations; an attractive, winning person, endowed with all the talents and graces one would expect to find in one of his position.

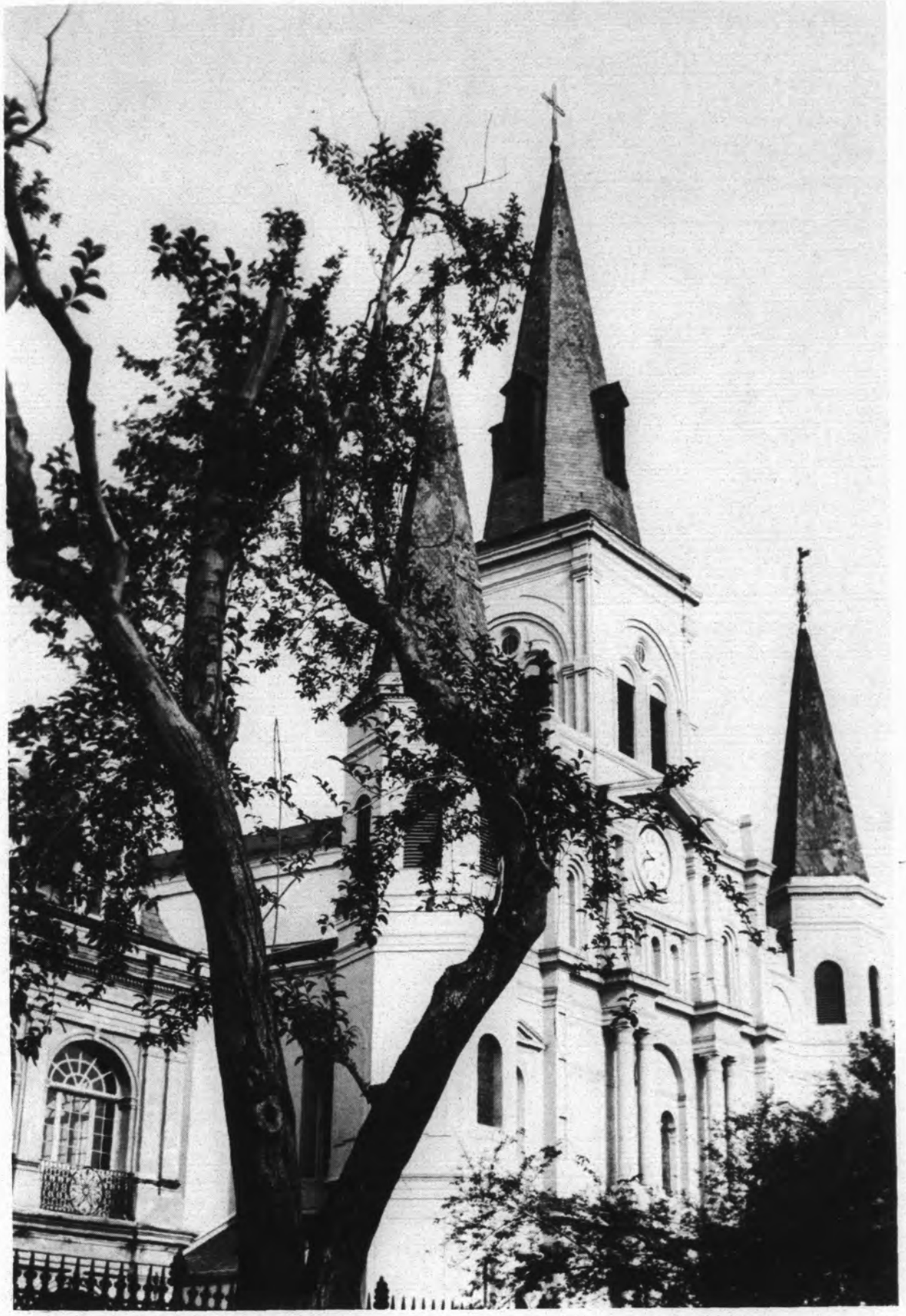
The interest in Bishop Perry's race and the general fascination with his personal qualities and charm, let us grant, have been natural enough. And there is no doubt at all that his appointment to the episcopacy has brought immense encouragement and joy to the Negro people of our country — both Catholic and non-Catholic — as they continue their well-ordered struggle for simple justice.

In addition, indirectly, there has emerged the utter sincerity of the Church's statement of doctrine at the Council: "There is no inequality in Christ and in the Church arising from nationality, race, sex or social condition."

Still such considerations are not actually central to this morning's ceremony.

Let me put it this way: I do not feel that I am preaching today for a Negro bishop, nor, for that matter, for a highly personable bishop, I am preaching— simply — at the consecration of a Catholic bishop.

Hence, the occasion is one, above all, for recalling (in all briefness, since the consecration ceremony itself is appropriately solemn and lengthy), a few of the more striking thoughts on The Pastoral Office of Bishops which the Coun-



The largest number of prelates assembled in St. Louis Basilica for the consecration since the Eucharistic Congress in 1938.

"Most Reverend Father, our holy mother the Catholic Church requires of you that you raise this priest here present to the charge of the Episcopate," read the coconsecrators as they present Bishop Perry for consecration.

The preliminary examination of the Church with regard to the Bishop designate's qualifications proper to his new office.

cil has recently placed before us for our reflection and guidance.

A little over a year ago (in late September 1964) the Fathers of the Council were engaged, daily, for more than a week, in making ten-minute talks to each other about the qualities needed in a bishop. And it is interesting, now, to read the final text of the decree "De Episcopis" against the background of these little sermons.

For — once the bishop got into the spirit of the thing — they started demanding a great deal of themselves, much more, I imagine, than even their clergy would have demanded had they, rather than the bishops, been charged with writing of the schema.

And, of course, there were wryly amusing moments, too. There was, for example, the day on which some of the more elderly Fathers (most of them quiet on many another question) rose, one after another, to give their views on the matter of the resignation and retirement of bishops. One of these views was that bishops should simply be compelled by Canon Law to retire at the age of 80.

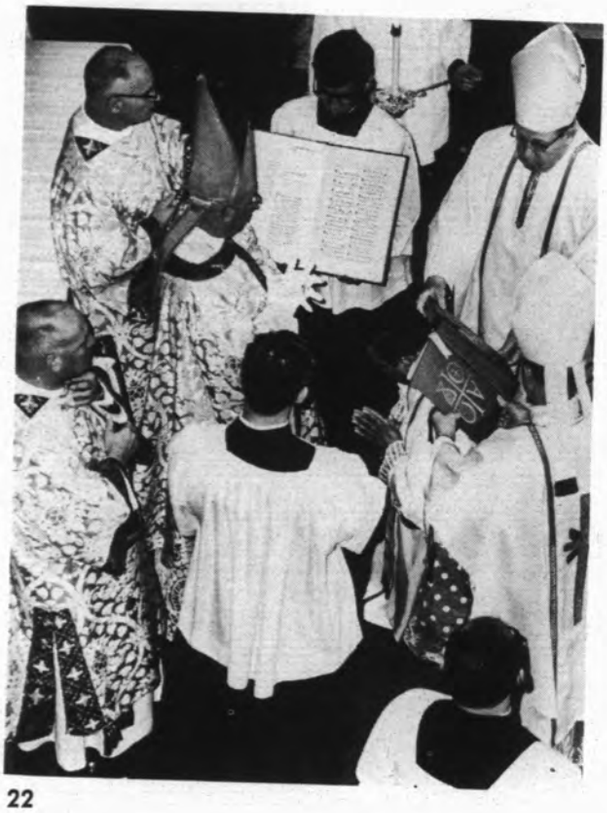
Or, again, there was the proposal that auxiliary bishops be given very generous administrative faculties in a diocese, lest an energetic pastor, (through consecration and subsequent lack of opportunity for action) be transformed into a lazy bishop!

But the decree "De Episcopis" did emerge from the Council a sensible and inspiring document, filled with practical and challenging ideas.

"Just as Christ, Himself", it says, "Was sent by the Father, so also He sent His Apostles . . . and He sanctified them, conferring on them the Holy Spirit, so that they also might glorify the Father upon earth and save men 'to the building up of the Body of Christ' (as St. Paul, in Ephesians, calls the Church)."

In this Church of Christ the Roman

The invocation of the saints, "No one takes this dignity on his own initiative but only when called by God, as Aaron was." (Heb. 5:1-5)



The priest is made a Bishop of the Church during a solemn part of the ancient ceremony. After the open book of the Gospel is placed upon the neck and shoulders of Bishop Perry, the consecrators touch the new Bishop's head, saying, "Receive the Holy Spirit."

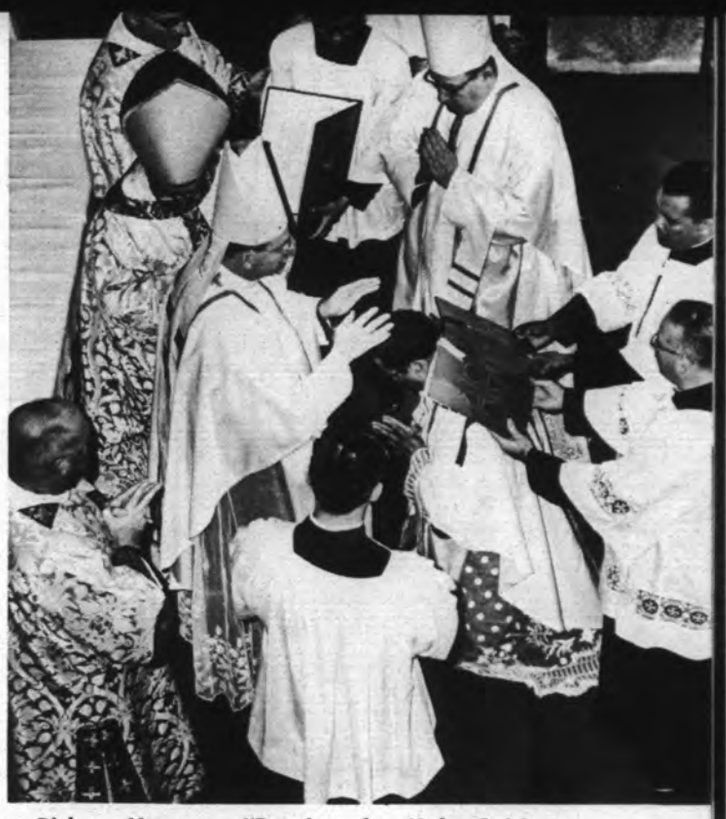
All the Bishops present joined Archbishops Vagnozzi, Hannan, and Cody to place their hands upon the head of the new Bishop and pray that he receive the Holy Spirit.

Bishops from every corner of the United States and as far away as Juneau, Alaska, were in attendance.

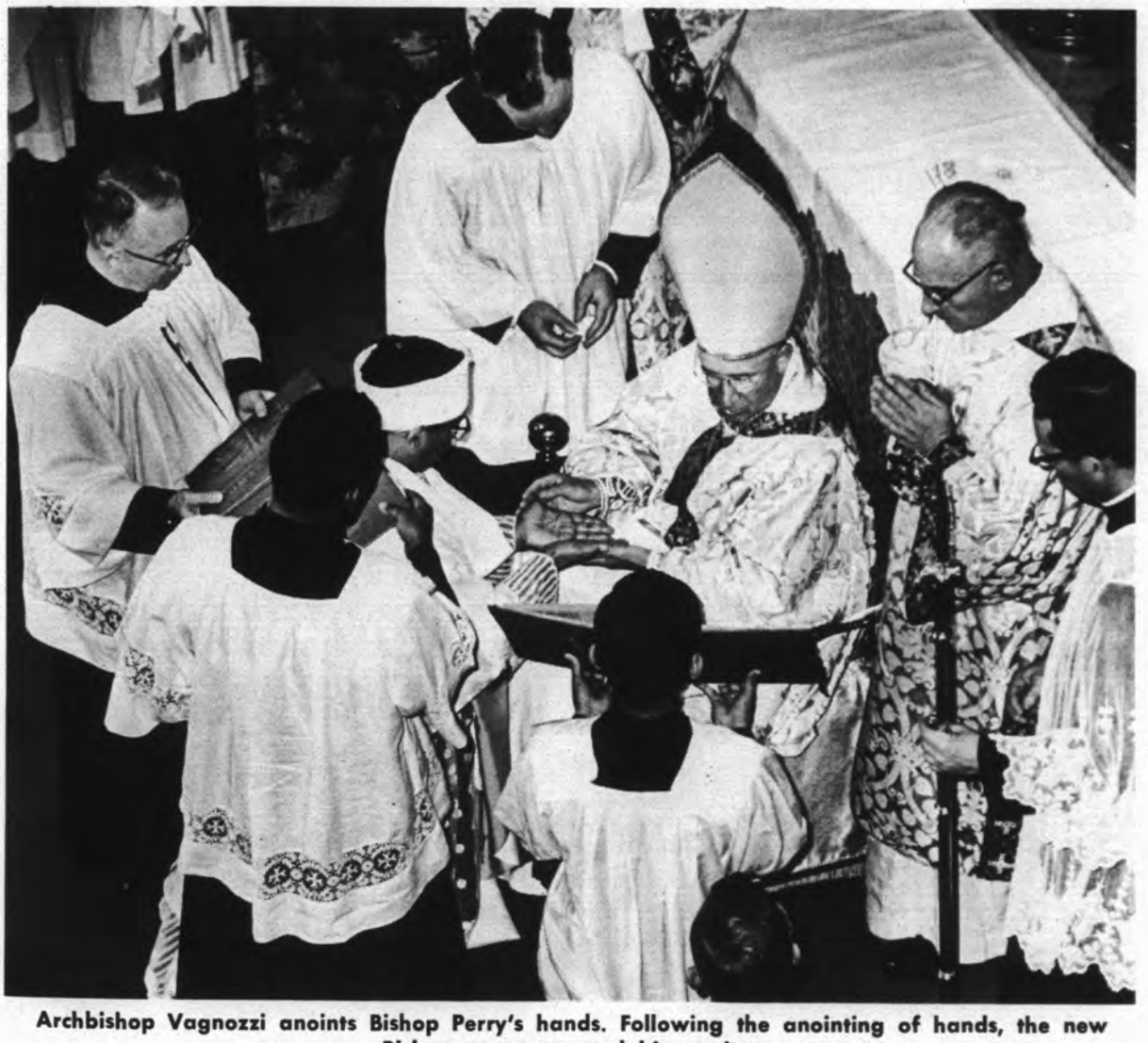
Pontiff, as the successor of Peter, enjoys full, immediate and universal authority over the care of souls by divine institution, since it was to Peter and his successors that the Lord entrusted the feeding of his sheep and lambs. Hence, the Roman Pontiff holds a primacy of ordinary authority over all the churches.

The bishops themselves, however, having been appointed by the Holy Spirit, are successors of the Apostles as pastors of souls. Together with the Supreme Pontiff and under his authority, they are sent to continue, through the ages, the work of Christ, the eternal pastor.

Bishops together share a solicitude for all the churches and they exercise this episcopal office of theirs — which they have received through episcopal



Bishop Hannan: "Receive the Holy Spirit."



Archbishop Vagnozzi anoints Bishop Perry's hands. Following the anointing of hands, the new Bishop was presented his crosier.

Archbishop John P. Cody embraces Bishop Perry — "We rejoice in this selection."

Bishop Perry presents symbolic gifts to his consecrator during a pause at the offertory of the Mass.

consecration — in communion with and under the authority of the Supreme Pontiff. But, as far as their teaching authority and pastoral government are concerned, the Council has made it clear that all bishops are united in a college or body with respect to the universal Church of God.

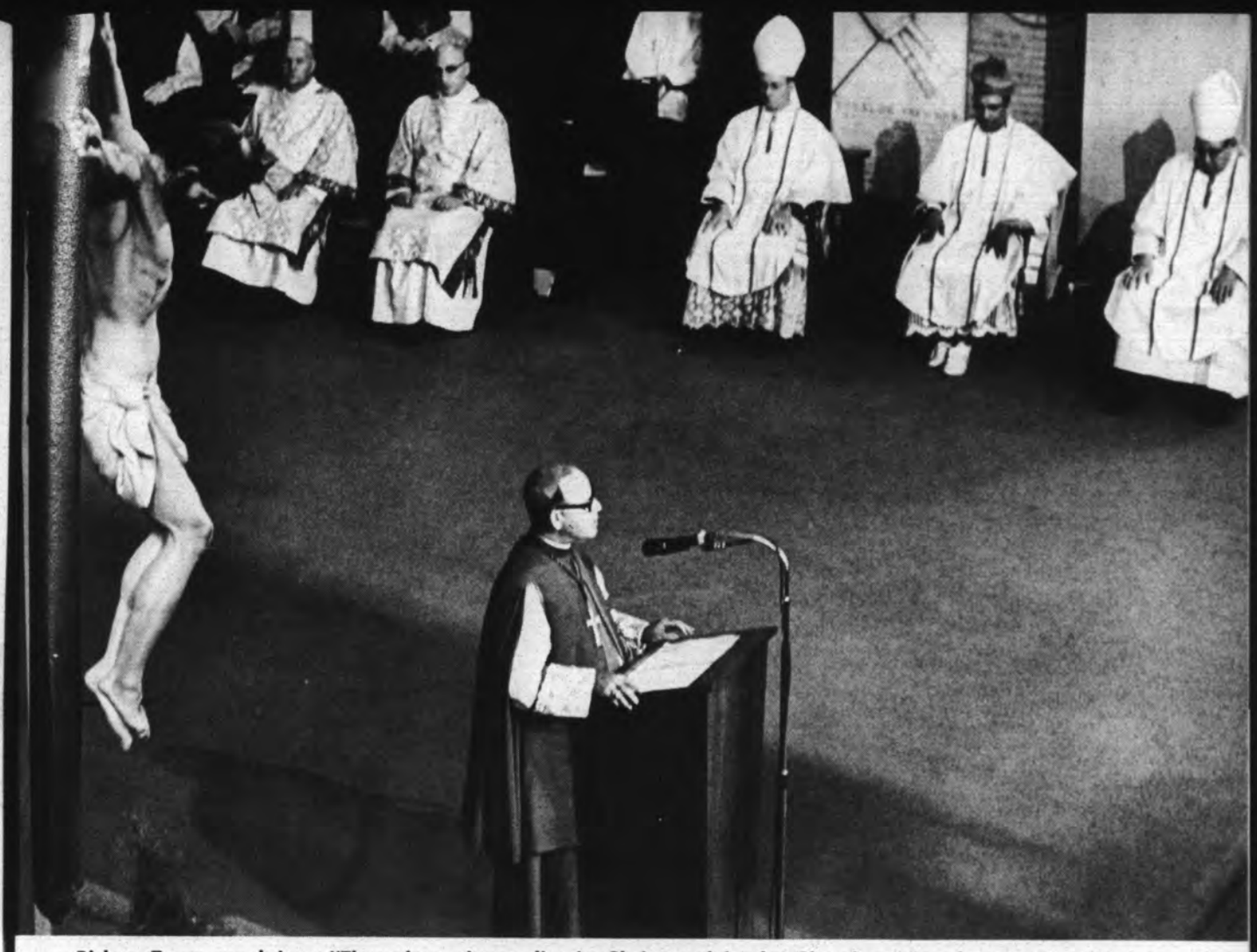
Further, the exercise of this collegiate power, in union with the Pope, is possible even though the bishops are stationed all over the world, provided that the head of the college gives them a call to collegiate action, or, at least, gives the unified action of the dispersed bishops such approval or unconstrained acceptance that it becomes truly collegiate.

Bishops chosen from various parts of the world, (in ways and manners established or to be established by the Roman Pontiff) render more effective assistance to the Supreme Pastor of the Church in a deliberate body which will be called by the proper name of "Synod of Bishops." And, as you know, Pope Paul — who never allows anything of importance to remain on his desk very long — has already indicated his intention of summoning this worldwide Synod of Bishops to meet without delay, in 1966 very likely, but at least in 1967.

At the local level, the Council has challenged the bishops on many a front. It has urged them to be, primarily, Christlike; to be true fathers of their priests and people; and, in addition, to keep in sympathetic touch not only with their own members but with our separated brethren and, indeed, with all mankind.

The bishop is not to be regarded mainly as the head of an organization. He is not primarily "chairman of the board" — he is, primarily, a witness to Christ, nor can his ministry be effective unless this view of his function is central to his image.

It is the first solemn duty of bishops, therefore, to announce the Gospel of Christ to men by their words but especially by their lives, calling men to faith in the power of the Spirit of con-



Bishop Tracy proclaims: "There is no inequality in Christ and in the Church arising from nationality, race, sex or social condition."

"Fulfil in this priest of yours the perfection of your ministry and sanctify him — adorned with the insignia of glorious office — with the dew of anointing from on high."

Truly, "this is the day the Lord has made, let us rejoice and be glad it is."

firming them in that living faith.

Therefore, they should teach, according to the doctrine of the Church, the great value of these things: the human person with his freedom and bodily life; the family and its unity and stability; the procreation and education of children; civil society with its laws and professions; labor and leisure; the arts and technical inventions; poverty and affluence. Finally, bishops should set forth the ways by which we may meet the most serious questions concerning the ownership, the increase and the just distribution of material goods; peace and war; and brotherly relations among all countries.

Thus does the Council of Popes

Negro Catholic America's first family (left to right): Dr. James Perry, Mrs. Lafayette White, Bishop Harold R. Perry, Mrs. Clyde Kennedy, Dr. Frank Perry.

Bishop Carlos A. Lewis, S.V.D., of Panama at the consecration with his brother Lancelot, who lives in New Orleans.

John and Paul begin its charge to the modern bishop.

Enough from the Council. The citations above are sufficient to indicate to us how clear is the call of the Church today to her bishops — first of all to be Christlike, and then to be relevant, in their ministry, to all mankind.

And, having thus "determined more exactly the pastoral office of bishops," the Council went on, as you know, to issue its magnificent and unprecedented declaration on "The Church and the Modern World" — a message of love and a promise of cooperation to all men of good will in meeting the gigantic, common problems of our day.

Bishop Perry has been summoned, by his consecration, to take his place in the forefront of this forthcoming action of the Church. And we congratulate him on the confidence thus shown in him. At the same time we compliment him on his past fidelity and success in the sacred ministry and anticipate now even greater fruits of the workings of God's grace in his life.

To Archbishop Hannan and the Archdiocese of New Orleans; to the Society of the Divine Word in which Bishop Perry has labored all his religious and priestly life; to the members of Bishop Perry's family (a family which has distinguished itself in so many ways) — to all we express our congratulations and joy with them on this happy occasion.

At the luncheon following the consecration: Bishop L. Abel Caillouet presents Bishop Perry with gifts from the Archdiocese, a pectoral Cross and a burse. Very Rev. Robert Pung, S.V.D., witnesses the bestowal.

At the consecration, Bishop Fulton J. Sheen, National Director of the Propagation of the Faith, witnessed the implementation of his 10 year old suggestion as did (left to right) Fathers Francis Wade, S.V.D., Maurice Rousseve, S.V.D., and Anthony Bourges, S.V.D., the first fruits of St. Augustine in Bay St. Louis.

Bishop Warren L. Boudreaux, Auxiliary Bishop of Lafayette, La., (left) and Bishop Maurice Schexnayder of Lafayette — a great day for the diocese.

To the many distinguished churchmen and religious present here today, headed by His Excellency, the Most Reverend Apostolic Delegate, Archbishop Egidio Vagnozzi—and particularly to our former Metropolitan, Archbishop Cody of Chicago, and to our brethren of other faiths who have honored us by coming here; to our many distinguished lay guests, headed by His Excellency, the Governor of our State, and His Honor, the Mayor of this City, we pay a tribute of recognition. And to all of you who have come to this sacred ceremony, in a spirit of love and reverence, we extend a cordial and grateful greeting in the Lord.

We have all been edified and inspired at this sacred celebration. I am sure that I can sum it all up, in the name of all here present, by saying, in simple, Biblical language: "Lord, it is good for us to be here!" Amen.

The TITULAR SEE of MONS in MAURETANIA

First, ancient Mauretania was divided on three parts into Tingitana located opposite Spain. Today this is the country Morocco. Secondly, another section was Mauretania Sitifensis. This is located a little farther east. It is the city that gave its name Mauretania Sitifensis to the modern city of Setif. Thirdly, the Titular See on Mons was located in Mauretania Setcensis, a diocese seven miles east of Sitisis. Presently it is called Setisis.

Bishop Richard O. Gerow of Natchez-Jackson (left), spiritual father and ardent supporter of St. Augustine Seminary, and his Auxiliary Bishop Joseph Brunini with Bishop Perry in a "remember when" session.

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Bishop Perry and some of the Bishops of the New Orleans Province.

This city is located in Algeria 39 miles South of the Sea Coast and 150 miles South West of Hippo Regius which was the See ruled by St. Augustine, the modern city of Bone. The earliest reference to Mons in Mauretania was 411 A.D. The modern name for Mons in Mauretania is Kaseait. This city is located 150 miles South East of Algiers. It cannot be found on the ordinary map of Africa. The city Setis is on most maps and Mons is just South East of that city. This information was collected from the book, *Atlas of the Early Christian World* by F. Van Der Meer and Christine Mohrman, published by Nelson, 1959.

The Dictionary of American Hierarchy by Joseph Bernard Code does not list Mons in Mauretania (1784-1964). Bishop Perry is the first American Bishop to bear the title Bishop of Mons in Mauretania.

"Nor should we forget the significant contribution made to St. Augustine's Seminary by Archbishop Joseph Francis Rummel." Seen here with Fr. William Jans, S.V.D., in Davant, La., Jan. 17, 1960.

Statement of

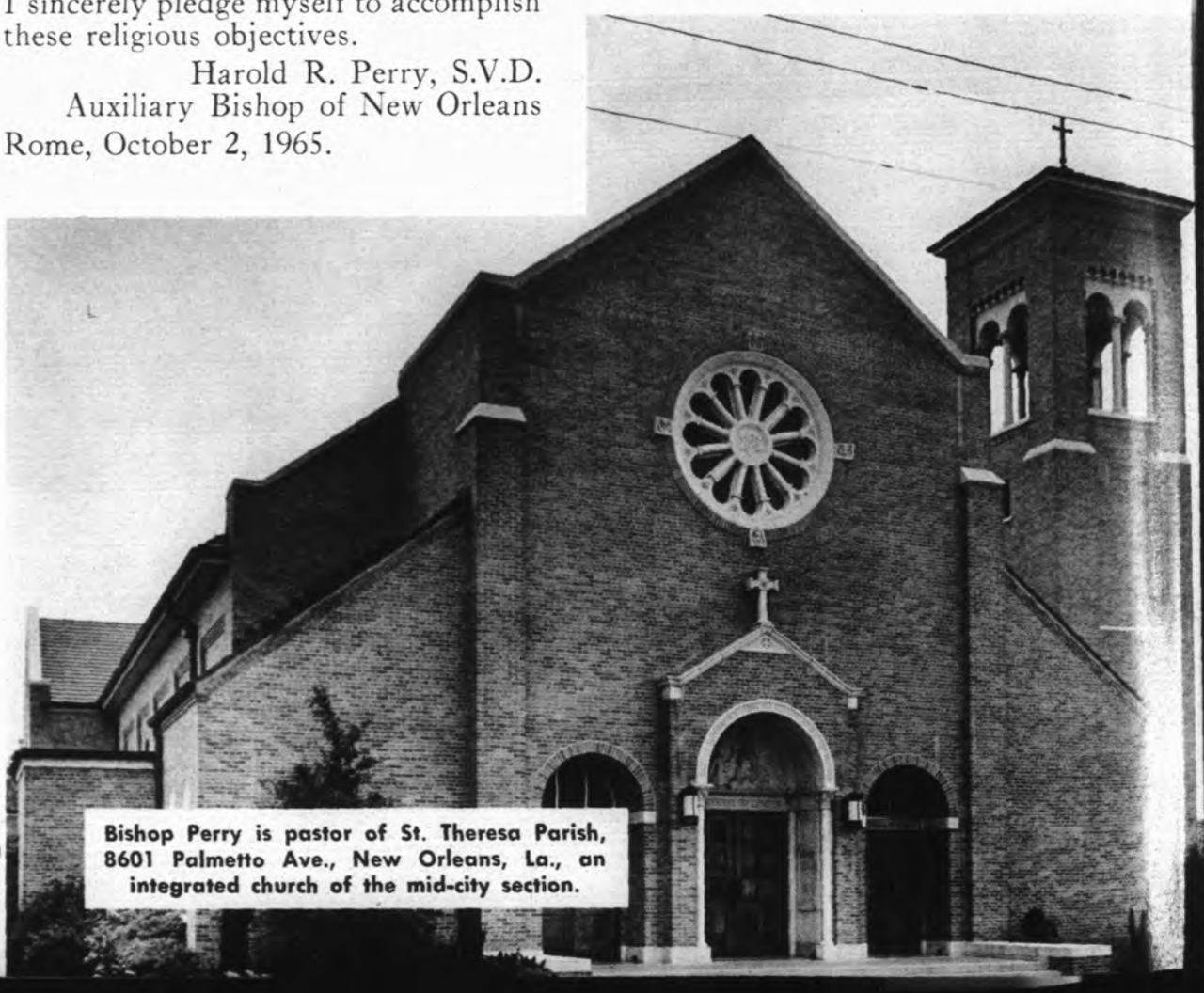
BISHOP

HAROLD R. PERRY S. V. D.

I am honored to receive from the Holy Father on the eve of his departure from Rome to the United States my appointment as Auxiliary Bishop to the Most Reverend Philip M. Hannan, Archbishop of New Orleans. I accept this appointment in a spirit of humility and gratitude. I know the spiritual and religious needs of the people of Louisiana where I was born and where I spent most of the 21 years of my priestly life. It is a privilege to continue my work for God and souls in a more influential position.

I am also aware that this signal appointment will have a meaningful impact and a special significance for many people in various sections of the United States. It is my resolve to lift their hopes for a life of Christian dignity and to stimulate their desire for virtuous living here on earth and eternal life hereafter. With God's help I sincerely pledge myself to accomplish these religious objectives.

Harold R. Perry, S.V.D.
Auxiliary Bishop of New Orleans
Rome, October 2, 1965.



Bishop Perry is pastor of St. Theresa Parish, 8601 Palmetto Ave., New Orleans, La., an integrated church of the mid-city section.

THE COAT OF ARMS *of* BISHOP PERRY

An historic symbol of a Bishop's place of honor in the Church is the heraldic coat of arms. The one pictured on the back cover for Auxiliary Bishop Harold R. Perry, S.V.D., was especially prepared by Sister M. Lurana, S.B.S., of Xavier university's art department.

Each item in the shield has a definite significance according to the art of heraldry. The tinctures of the field are vermeil (red) on top and azure (blue) underneath. Red is the liturgical color of love and therefore aptly provides the ground-work for an emblem of the Holy Spirit, traditionally symbolized by a colombe or dove.

The Holy Spirit inspires Christians to hold aloft the torch of faith in unity and charity. The torch on this coat of arms is supported by joined hands and is charged upon an azure field. Blue is the color of the limitless skies and here indicates that love should be boundless, transcending creed or culture, caste or color.

The Flaming Torch or flambeau is the symbol of faith in Christ and love of Christ as the Light of the World. The clasped hands holding the torch symbolize the love for one another which is the sign whereby "all men will know that you are my disciples" (Jn. 14:35). This love is motivated by faith in Christ and is the light shining in the world demonstrating and leading all men to Christ. Each hand does not alone hold the torch; both do so in fraternity as indicated by the thumb of one placed over the hand of the other. Theirs is a gesture of good will and brotherly cooperation.

The fleur-de-lis on Bishop Perry's coat of arms show his Louisiana origin and the founding of the Louisiana colony by the French. The coat of arms of France bears three golden fleurs-de-lis on a blue field. The silver fleurs-de-lis here also tell that Bishop Perry's consecration took place in the Basilica of St. Louis King of France.

His Excellency's motto is a verse taken from the Pentecostal hymn, "Veni Creator Spiritus," which is part of the rite of episcopal consecration. A translation of the verse (Infunde amorem cordibus) is: "Pour love into our hearts." The Society of the Divine Word, of which Bishop Perry is a member, has always had a deep corporate devotion to the Holy Spirit, a legacy of Father Arnold Janssen, founder of the society, whose biographers regard his own attachment to the Holy Spirit as "a special charism, the very soul of life, the full stature of his spiritual growth, and the flood tide of piety."

The external ornaments of the coat of arms are composed of the green pontifical hat with its six tassels on each side disposed in three rows which are the accepted heraldic trappings to show the rank of Bishop. Before 1870, the pontifical hat was worn at solemn cavalcades held in conjunction with Papal functions.

The shield is surmounted by a processional cross botonee. Its ends terminate in trefoils. Its medieval connection with the Holy Trinity has made its use popular in decorative forms.

AMOREM
INFUNDE
CORDIBUS

DIVINE WORD Messenger

"OLE" SY ROSENTHAL - BROTHERHOOD IN ACTION

THE FIRST THREE DAYS OF BISHOP HAROLD R. PERRY

MARCH-APRIL
1966
25¢

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Vol. 43 / No. 2 / March-April / 1966

DIVINE WORD Messenger

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COVER:

Sy Rosenthal, former professional baseball player with the Boston Red Sox. His home base is the Veterans Administration Hospital in West Roxbury, Mass., but he covers the world with Love!

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Rev. Wilbert White, S.V.D.—46 (Seminarians and priest); Zierten of "Our Sunday Visitor"—49 (Bishop Perry and honor guard of Knights); Gulick of "St. Louis Post Dispatch"—50 (Bishop Perry holding tot); Zierten—50 (Bishop Perry blessing Holy Family Sisters); Rev. C. Boykins, S.V.D.—54 (Fr. Wilson and girls); "The Panama Tribune"—55,56,57—(All installation pictures save church); Zierten—Back cover; Others—staff or contributed.

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The Message

from Divine Word Missionaries

WHERE ARE THE OTHER FOUR?

Most Rev. Fulton J. Sheen, national director of The Society for the Propagation of the Faith, made a startling comment on a national telecast on the occasion of the visit of the Holy Father to the United States. He related that ten years ago he had made out a list of five men, any one of whom he hoped would one day be a Bishop in the United States. At a meeting of the American hierarchy about three years ago he suggested that such an appointment would be a better answer to the problem of civil rights than many a letter. Bishop Sheen, moreover, revealed that Bishop Harold R. Perry was first on the list. From the whole context of this revelation, we presume that the other four priests listed were also Negroes. Naturally the question arises how long before the appointment of a second American Negro bishop.

We certainly can partially understand the answer that Archbishop Cody of Chicago gave in reference to the question, "Why had it taken so long for the Church to appoint a Negro bishop from among the 800,000 Catholic Negroes in America?" Archbishop Cody replied it was "in the nature of things," alluding to the violence and prejudice in many quarters and the long years of struggle for Negro equal rights. What should be noted is that Archbishop Cody took the initiative and asked Rome to begin consideration of Bishop Perry's appointment as his auxiliary in New Orleans. Only after Bishop Perry's case was under scrutiny did Archbishop Cody learn that his transfer to Chicago was pending. The fact that Bishop Perry was appointed auxiliary in the New Orleans' archdiocese shocked the most ardent advocates for an American Negro Bishop. Confessed one cleric simply, "I just didn't think the Church had the courage." *One* archbishop, Cody, had the courage to initiate the cause and his successor is exercising the courage needed to follow through successfully and to the best interests of the Church.

"If Bishop Perry survives New Orleans, a Negro bishop should survive elsewhere in America." Facetious thought this but one wonders if this isn't the practical rule-of-thumb-reasoning which temporizes the appointment of the second American Negro bishop. All reports indicate that Bishop Perry is being accepted on his personal merits. There has been no mass exodus from his integrated parish. To the contrary, curiosity seekers have added sporadically to Sunday Mass attendance. Every need dictating Bishop Perry's appointment holds true for a second American Negro Bishop — only initiative from high places seems to stall implementation.

The MESSENGER asks prayers and aid for U.S. Negro Missions

"OLE" SY ROSENTHAL

BROTHERHOOD *IN* ACTION

by Albert Feller

It was a frosty February day in 1943. At the Great Lakes Naval Station in Chicago, I leaned over the side of the newly-commissioned minesweeper USS MAGNET and watched our wartime recruits come aboard.

They were a green and awkward lot, these youngsters assigned to us for the shakedown cruise down the Mississippi. Our nucleus crew, in which I was radioman, would have our hands full before we brought them into the Atlantic for sub-chasing, minesweeping and convoy duty.

Then an arresting figure caught my eye. Like the others, he wore a lowly two stripes on his blue sleeve; but there all resemblance ended. This man was bigger, older; he had poise and authority. With his great sculptured head and trim powerful frame, he stood out among the gawky 20-year olds like a lion in a flock of lambs.

Swinging lithely aboard, he flashed a ruddy-cheeked smile toward our little knot of petty officers. I had an impression of enormous strength underlying a gentle surface. I was intrigued — but not surprised — to learn from the gunner's mate that Sy Rosenthal, Seaman Second Class, had been a regular outfielder with the Boston Red Sox. He had "big leaguer" written all over him.

Sy with the Red Sox in Fenway Park, 1925. He had "big leaguer" written all over him.

Under way two days later, coming out of the radio shack, I heard a burst of laughter from the stern. A crowd of the new "deck apes" were there, clustered around a brawny figure. I drifted over.

Sy was telling a story about his days with the Boston Red Sox, when they were up against the famed Washington speedballer Walter Johnson:

"Nothing human could touch Johnson. So our manager got desperate and decided to slip a horse into the line-up. This horse was so clever he could disguise himself as an ordinary shortstop.

"Well, in the third inning the horse came up, and sure enough he got hold of one of Walter's fast ones and clouted it down the right-field foul line (he was a left-handed horse). Then he started lumbering heavily down toward first.

"The boys on the bench leaped to their feet: 'Run, Horse, Run!' "

The horse stopped in his tracks. "Listen," he yelled, "if I could run I wouldn't be in this crummy ball park. I'd be racing at Aqueduct!"

As we moved down the river, chipping deck paint and hauling rope, Sy developed huge blisters on his hands. But there were no blisters on his spirits. He kept up a running fire of locker-room tales: "Old Lefty Grove of the Athletics was another fireballer. He once struck me out without throwing a pitch. His catcher just flashed a signal and then thumped his mitt hard, as if he was stopping a sizzler. After the third thump, the umpire blinked and hollered "Strike Three, yer out!"

The younger men roared — and relaxed. The tension-breaking effect, in a raw crew bound for combat, was incalculable.

For many of our fledgling sailors, this was the first trip away from home. Sy was as ready to listen to their worries as to amuse them. He had the kind of easy acceptance I have sometimes observed in physically formidable men who, conscious of their own power, feel no need to prove anything.

He quickly became big brother — father confessor — and financial provider to the crew. I could always tell when we were approaching a river port by the gang of kids gathered around his bunk for a quick five-spot. If a boy blew his salary in a poker game or a waterfront bar, Sy never passed judgment. He knew these youngsters were heading into troubled waters, and that some would surely never see home again.

Nights, coming up from the radio shack for a breath of Mississippi air,

Two great old pros—Richard Cardinal Cushing with Sy at the Veterans Hospital in West Roxbury, Mass. to offer a candlelight Mass with the men—1947.

I could hear Sy's clear tenor leading the boys in harmony on the fantail. But the harmony aboard the MAGNET was more than musical. It embraced just about every man on the ship — Carolina Tarheels, Minnesota Swedes and Boston Irish. And at its core, of course, was Sy Rosenthal.

The real test of his inspirational talents came after we slipped through the locks at New Orleans and, clearing the breakwater of the Gulf of Mexico, came out into the Atlantic. Here German submarines were roaming in high seas that bounced our 180-foot craft around like a yo-yo. Between the shattering impact of our own depth charges and the broadside crashing the waves, nine-tenths of the new sailors were

hanging over bowls in the washroom.

Sy, a landblubber for all forty years of his life, was as sick as any of them. But as soon as he could stand up he got a can of red paint, staggered over to a corner of the "head" and lettered it "Reserved for Rosy." After that, it was hard for the younger men to feel sorry for themselves.

Meanwhile, Sy and I had chatted several times in off-duty hours. I learned that he had practically forced his way into the Navy. He had been accepted only after undergoing knee surgery for an old sports injury, as well as elaborate dental repairs, at a total cost of $700.

I asked him why, at his age, he had gone to all that trouble to get into a war that a lot of people were happy to stay out of.

For a moment the steel came into his sharp blue eyes. "I like people, Sparks. So this is my fight. And I never appreciated anyone else hitting for me. When the heat is on, I like to swing for myself."

As a ball-player, he had — mightily. In sixteen years of minor and major league baseball he had a lifetime average of .342. He was a fence-rattling power hitter who for a time shared headlines with the immortal Babe himself. In his rookie year with the Boston Red Sox, Sy smashed two home runs in a single game off the late Herb Pennock — quite a feat for a 21-year old left-handed batter against an ace southpaw. In the Texas League, where he was batting a cool .397 when picked up by Boston, he cracked out a record-making eleven hits in a row.

As our minesweeper swung up the east coast toward Virginia, Sy mentioned to me another, more poignant reason for his enlistment. His only son, 17-year-old Buddy, had been killed on the previous Christmas Day during the marine landing at Cape Gloucester in the Pacific.

At Norfolk, good friends by now, we parted ways: Sy to the minelayer MIANTONOMAH for duty in the European theater, while I stayed with the Rio-bound MAGNET.

It was more than a year before I heard any further word of Sy. At the Advanced Base School for Radio Commandos in Noroton, Conn., I ran into the former radioman of the MIANTONOMAH. He told me the ship had been blown up by a German mine outside Le Havre on Sept. 24, 1944, D-day in Normandy.

Sy Rosenthal? "He had the forward watch. The deck apes were all killed — every last man."

I thought of burly, rollicking Sy and couldn't believe he was gone. But these things were happening every day. They were part of the war.

Nearly a decade passed. I had married my wartime sweetheart, returned to my old trade of garment-cutting, and settled on Long Island. Casually thumbing the sports page one Sunday morning, I came across a headline that brought me up out of my chair. A

The Honorable John McCormack, representative of Massachusetts, guest speaker at Fenway Park 1947 in honor of the Veterans.

In 1966 he paid Sy this enviable tribute, "You are always doing good."

Little League baseball park in Dorchester, Mass., was going to be dedicated next week to Sy Rosenthal. And the former Red Sox slugger, it said in plain type beneath, would himself be present for the ceremony.

Within half an hour I was on the phone to Sy in Massachusetts, confirming the miracle of his survival. After an affectionate exchange of ribaldries, he invited me up to Dorchester for the celebration.

It was quite a show. There were bands from the Army, Navy, Marines, Air Force and National Guard, backed up by marching units of the American Legion, Amvets, Jewish War Veterans, Little Leaguers and various civic organizations. Sy Rosenthal, one-time moral-builder aboard the MAGNET, had become a tremendous force in the community, spearheading an all-out drive for inter-racial brotherhood. His fellow-campaigners ranged from a Cardinal of the Church in Boston to obscure farmers in Mississippi and volunteer missionaries in Korea.

Young people in particular were the focus of his activity. A Sy Rosenthal Boys Club had sprung up in the Boston area, outgrown its quarters, and split into three units for different age groups. A similar Fan Club formed by teenage girls in Woburn was weaving blankets for the needy, out of yarn supplied by their idol.

Nonetheless other men have devoted themselves to championing youth and tolerance. What was there about Sy that made him so remarkable in the eyes of his fellow-citizens, and such a towering landmark in my own life?

Just this: Sy was — and is — carrying on his work from a bed of constant, blinding pain. He has not known a peaceful night's sleep in more than twenty years. The Nazi mine that blasted his ship to the bottom in 1944 did not kill him — but it ripped open his back and left him a permanent paraplegic. Five times, in the year after his return, he was on the operating

Fenway Park, 1958—Sy, the immortal, Ted Williams and John Swift, State Commander of the American Legion. At the time, Sy was the Department, vice-commander of the American Legion Re-habilitation Stamp Program.

1958—Columban Fathers' Seminary, Milton, Massachusetts. Sy and Lord Mayor, Robert Briscoe, first mayor of the Jewish Faith ever elected to the office of Mayor of Dublin, Ireland.

able for an open wound at the base of his spine. When he leaves his hospital cot to take part in some community function, still-massive shoulders now dwarfing a shrunken frame, he must be lifted into a wheel-chair or carried by friends.

And yet all this is swept aside in the fervor of his humanitarianism. It is impossible to spend a great deal of time with Sy, as I have in the past decade and think of him as anything less than a whole man. It is rather the rest of us who by comparison emerge as weak and crippled.

Much of Sy's crusade for a more loving compassionate world is of necessity conducted by correspondence. Helping him with his mail, I generally became aware of the extraordinary scope of his efforts.

Checks bearing his signature go out regularly to a Columban Sister in Malaya, where they buy toys and classroom supplies for indigent children. Sy's encouragement — backed by money — flows to the interracial-international Divine Word Seminary of St. Augustine in Bay St. Louis, Mississippi He is constantly exploring inter-faith projects with such socially-concerned clergymen as Richard Cardinal Cushing, Rabbi Joseph Shubow of Brighton, and Archbishop Harold Henry of Korea.

Then there are the ordinary individuals on his "help-now" list: a five-year-old Ecuadorean girl in Boston for a hip operation, who was orphaned by a hotel fire (Sy teamed up with Senator Ted Kennedy to raise money for her); a New Hampshire high school athlete who had his neck broken in an automobile accident; a blind girl attending Brandeis University. The many gifts that pour in to Sy from admirers, are in turn passed along to the afflicted and neglected and forgotten among mankind.

Although he encloses brief notes ending with the cheery admonition to "Keep the Faith," Sy is committed to action, not conversation. The more formal, ritualized approaches to good will among men sometimes leave him impatient. I was with him recently when he slammed into the "Brotherhood Week" concept at an annual multi-denominational breakfast at the Temple B'nai Moshe near Boston.

"Why should we have to sell brotherhood on a weekly basis?" he demanded. "If we practiced it all year round we wouldn't need a special week to celebrate it!"

1960—West Roxbury V. A. Hospital.
Nat "King" Cole came out to entertain the men, and discovered that Sy, too, knew the meaning of love. It wasn't a word Sy had only heard!

Sy's devotion to racial and religious tolerance has deep roots. In 1929, when he was playing for Atlanta in the Southern League, three Ku Klux Klansmen of the team demanded that the owner fire his new manager, Jack Sheehan, because Sheehan was a Catholic. Sy urged Sheehan to assemble the

entire squad, lock the clubhouse door and have a showdown with the bigots.

Sheehan warned him that there might well be a Donnybrook in which the manager and the two other Catholics on the club would be heavily outnumbered.

"Make me an honorary Irishman," replied Sy. "I'll be right in there swinging beside you."

The meeting was held. Sheehan denounced the hate-mongers to their faces. But, astonishingly, not a fist was raised by the Klansmen. Sheehan, now an executive with the Washington Senators, has always felt that their sudden shyness was directly related to the presence at his elbow of 200 pounds of militant Jewish outfielder.

Today, Sy's love of baseball and his passion for universal brotherhood find common expression in his work for the Little Leagues. At the stadium in Dorchester that bears his name, embryo sluggers of Italian and Negro and Jewish parentage shriek their outrage impartially at umpires who may be Irish or French-Canadian. Sy himself, as often as his physical condition permits, conducts batting clinics that are open to all comers — even .150 hitters.

I would defy the toughest cynic to remain unmoved at the sight of the huge, smiling man in the wheelchair outlining the fine points of diamond play to a throng of goggle-eyed youngsters.

"Keep your shoelaces tied tightly," he tells them. "That will protect your ankles in case of a quick slide. And your fingernails cut short."

But the skills of baseball are for Sy less important than its lessons in sportsmanship — and its plain fun. He decries the fierce emphasis placed on winning by some Little League parents and coaches. "If kids can't have fun at 11 or 12," he demands, "when will they?" For him, the ideal approach is that of the Little Nipper League in Waltham, where every boy gets into every game — including a lad with one leg and another with an atrophied arm.

Today, as aboard the MAGNET Sy exhibits his rare personal blend of strength and sensitivity. Occasionally, as in his firm rejection of self-pity, the iron shows through; more often one sees only the thoughtfulness.

I remember an afternoon we spent at Fenway Park (the Red Sox stadium) with a group of teen-age girls from the Perkins Institute for the Blind. Without fanfare, Sy had provided each of his young guests with a transistor radio so she could follow the action.

He takes similar pains to camouflage his generosity. Some years ago one of our ex-shipmates, Bill Gaw, was coping with the expenses of a growing family while completing his graduate-school education. One day when Bill was visiting the hospital, Sy remarked that he was running out of shirts; would Bill drive him down to the local haberdashery?

At the store, Sy asked Bill to try on a few items for him: "You know how tough it is for me to get into clothes."

Bill complied. Sy picked several things; others, he shook his head at "Not my style, Bill; but it sure looks great on you." Then quietly to the clerk :"Wrap it up."

Bill, catching on to the maneuver, protested. But it was too late. The next morning half of Sy's shopping list arrived at his friend's home.

Sy's humor, too, has survived intact; has probably, in fact, been a major factor in his survival. Scheduled for an early morning operation a few years ago, he rose at dawn, washed and anointed himself with a favorite lavender lotion I had brought the day before from Boston.

Up in the operating room, as the anesthesia nurse bent over him to administer a sodium pentothal injection, she sniffed and whispered in his ear, "Gosh, but you smell sexy!"

A few seconds later Sy conked out. Upon awakening, his first words to me

were: "Where's that nurse?"

At least once, his penchant for kidding was turned back on himself. One day at the Chelsea Naval Hospital a nurse hurried in with the news that he had better pretty himself up fast — because "a babe" was there to see him.

Sy protested. He had had a miserable night, and was in no mood to shave or change his shirt — not even when the nurse hinted this was a very special "babe."

Of course, the "babe" in question turned out to be none other than George Herman Ruth, the illustrious Sultan of Swat. Sy and the Bambino swapped reminiscences — particularly of the day when the Red Sox and Yankees played a double-header, and the rookie Rosenthal broke up the first game with a blast over Ruth's head (and the fence). Trotting out to exchange right-field positions with the Babe, Sy had greeted the master slugger airily: "Hiya Babe!"

"Don't get any ideas, kid!" the big man snarled.

The Babe, to his great annoyance, didn't connect that day; but Sy did, again, in the second game. Once more he offered his cheery "Hiya!" The home run king's answer — fondly remembered by both men decades later — was short, blunt and unprintable.

It was during this period that the Red Sox front office, sensing a star in the making, suggested that Sy change his name to "Ross." He turned them down flat: "If I can't make good under the name I was born with, changing it won't help any." Although not ultrapious in religious observance, Sy has never left any doubts about his Jewishness. For several years he has been honorary chairman of the "Chai" scholarship fund of the Jewish War Veterans in Massachusetts, which finances high school education for deserving students in Israel.

Yet his religion wears no blinders. In the words of his Friend Dr. Francis Carroll, Area Director of the V. A., "Sy, you started an ecumenical movement of your own many years ago, with great success." As Father Charles Burns, Divine Word Missionary of Bay St. Louis, Mississippi, puts it, "As long as the mailman keeps coming around with those letters ending 'Keep well and keep the faith,' I know that Brotherhood Week is being extended the year around by at least one great American."

A two-page panegyric from Cardinal Cushing concludes: "Ole Sy is my ideal of the true spirit of Brotherhood; a man after my own heart; not what the world calls a great or prosperous man, but what I call a Great Citizen of the City of Almighty God and the City of His Masterpiece, Man."

During one of the Cardinal's visits to the V. A. Hospital in West Roxbury, there were rumblings of annoyance among some Catholic patients because the dignitary of their church spent most of his time with his Jewish friend, Sy.

"Look, fellas," Sy told the grumblers. "The Cardinal already *has* your business. He's still after mine."

The honors continue to pile up for Sy: an invitation to Washington in 1956, as spokesman for the nation's 126,000 hospitalized veterans; praise from former Governor Peabody of Massachusetts and from Joseph P. Kennedy, father of the late president; a "Sy Rosenthal Day" proclaimed in 1960 by the Mayor of Boston; a 1965 Celebrity Award, along with Attorney General Katzenbach, from the Knights of Pythias.

But the true measure of his impact is suggested better in a single typical quotation from one of the many letters streaming in to his bedside from the far corners of the world. Sister St. Gerard, a missionary in Malaya, thanks him for "bringing happiness to more than a thousand poor children and orphans . . ."

Less dramatically, Sy has influenced my own life and those of innumerable

others with whom he has come into contact. Whenever I encounter pettiness or experience personal frustration; when I am tempted to impatience in the face of ignorance, or to apathy in the presence of injustice, my response is just a little different — and, I hope, more civilized — because I have been privileged to know Sy Rosenthal.

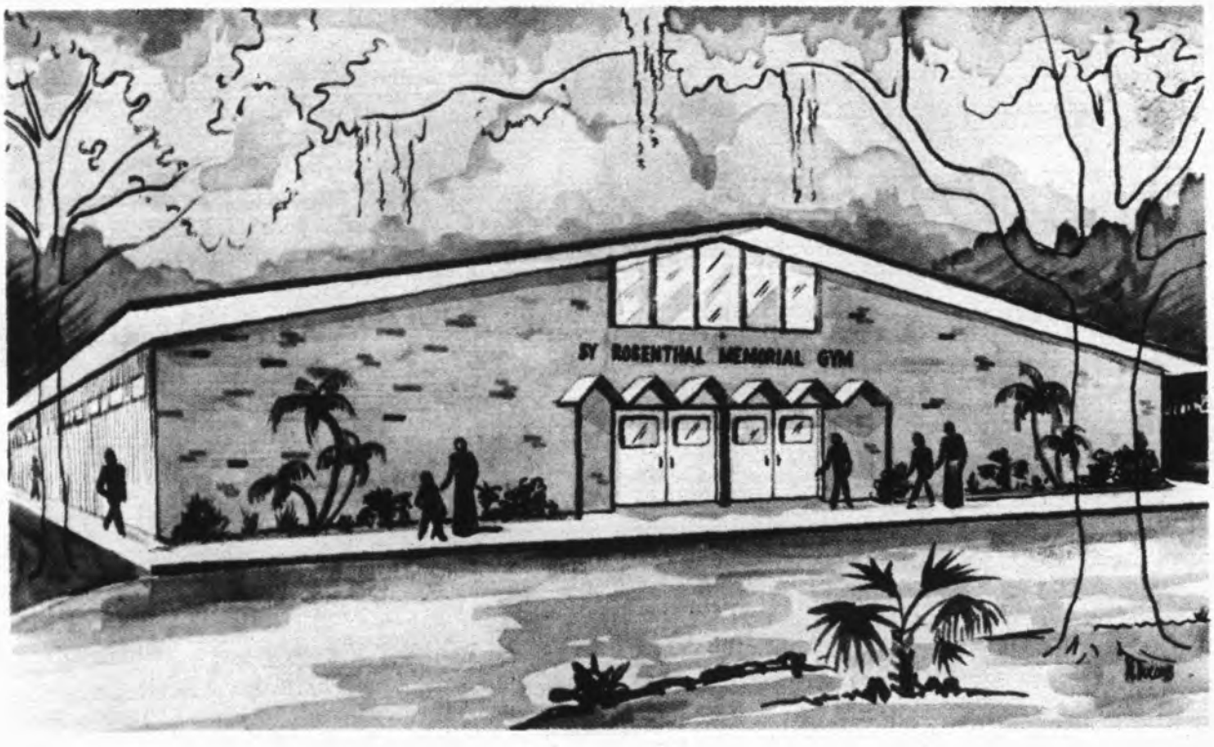
I still see Sy Rosenthal several times a year, now mostly at the hospital to which he is increasingly confined. But in my mind's eye I see him most often as he looked the last time he stepped up to the plate, buoyant and seemingly indestructible, to swing for our ship's team against a semi-pro squad from the Little Creek Naval Base.

I can hear the deck gang now, screaming for Sy to belt one into the Atlantic. He stands waiting, taut and confident; looks over a slow outside curve; and then — crack! The ball streaks away in a rapidly mounting trajectory — clearing the ball park, over the Norfolk docks, climbing, climbing into the heavens until it is lost from mortal sight.

NEW GYM
FOR
MISSISSIPPI SEMINARY
TO HONOR
SY ROSENTHAL

By HAL BERRIGAN

(Sports Editor, CLARION HERALD, New Orleans, La.)



The Divine Word Missionaries' "Sy" Rosenthal Memorial Gym.

"Ole" Sy.

The ecumenical spirit that united the hearts of a Catholic missionary priest and a Jewish ex-baseball player will soon be permanently cemented in stone and mortar at the Divine Word Seminary of St. Augustine at Bay St. Louis, Mississippi.

A $55,000 community gymnasium will be constructed at the seminary as the outgrowth of an unusual friendship that began three years ago when the Rev. Charles D. Burns, Divine Word Missionary, was introduced to Sy Rosenthal, one time Boston Red Sox outfielder who is now a paraplegic patient at the Veterans' hospital in West Roxbury, Massachusetts.

Father Burns announced in preparation for National Brotherhood Week February 20-27 that Rosenthal has agreed to serve as chairman for the drive to raise funds for the gym.

Confined to a wheel chair since he was injured in a mine explosion off the French coast during World War II, Rosenthal has dedicated himself to humanitarian work for the physically handicapped and support of interreligious brotherhood movements.

ROSENTHAL doesn't believe in "brotherhood weeks" and urges love of fellowman all year round. "We

Father Charles Burns, S.V.D.
"Irish, Negro, Jew" no limit to the nationalities that can contribute to Brotherhood.

wouldn't have to set up a Brotherhood week if we observed the basic tenets of our faith, whatever it may be," he said.

Impressed by Rosenthal's "living example" of the essence of the missionary order's creed, Father Burns thought his Jewish friend would be just the man to head the campaign to add recreational and religious facilities at the Gulf coast seminary.

When Father Burns unveiled plans for the building, Rosenthal's reaction was, "Marvelous! Talk about the ecumenical spirit — the true spirit of brotherhood in action—this is it. Now we must roll up our sleeves and see what we can do about it."

The proposed structure will be named the "Sy Rosenthal Memorial Gym" in joint honor of Sy and his teenage son who was killed in the invasion of New Britain in 1943.

Primarily, the gym will be used for conducting altar boy retreats for potential candidates to the missionary order and for ordination of priests. The need for seating at such events is acute, but athletic and recreational activities also lack space. In 1967 nine young men are scheduled to be ordained there, and the present seminary chapel holds only 250 persons, hardly enough room for faculty members, families, friends, and members of the Divine Word community who want to attend.

FATHER BURNS told Sy, a former Texas league and Southern league slugger, "The Sy Rosenthal Memorial Gym would really be a grand slam to end all grand slams if we can get it off the ground financially. I'm game, Sy, and with you on our team, I honestly feel that we can go all the way."

Irish, Negro, Jew — no one is limiting the nationalities that can contribute to erecting Mississippi's first outstanding monument to the cause of promoting Brotherhood year-round.

Send your gift to:

SY ROSENTHAL
SY ROSENTHAL MEMORIAL GYM FUND
WEST ROXBURY V.A. HOSPITAL
WEST ROXBURY, MASSACHUSETTS 02132

CUT ON LINE

Dear Sy,

This might not be the game winning grand slam but if we bunch enough singles we'll register a team victory all the same. My contribution is

$_____.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

THE FIRST THREE DAYS OF BISHOP HAROLD R. PERRY

REV. CHARLES D. BURNS, S.V.D.

So long as we could maintain the pace, we recorded the first three days in the ministry of Bishop Harold R. Perry. Though the exhilaration of the "honeymoon" period has tapered off considerably, it was a heady experience while it lasted. The ensuing pictures and report testify to this fact admirably.

January 7: First Solemn Pontifical Mass, New Orleans, La. Bishop Perry offered his first Pontifical Mass in Saint Louis Basilica. Concelebrants at the Mass were his first cousin priests, Father Jerome Le Doux, S.V.D., doctor of canon law at the Divine Word Seminary in Bay Saint Louis and Major Louis V. Le Doux, air force chaplain, now working towards a master's degree at the Catholic University of America in Washington, D. C.

January 7 and 8: Homecoming and Reception in Lake Charles, La.: "I never thought I'd get the red-carpet treatment in Lake Charles," exclaimed Bishop Perry as he wended his way through the welcoming throng at Lake Charles Municipal Airport, Friday night, January 7.

Bishop Perry was greeted officially by Mayor James Sudduth and members of the Lake Charles Association of Commerce's Red Carpet Welcoming Committee.

Mayor Sudduth issued a proclamation earlier during the week designating January 8 as "Bishop Perry Honor Day."

In the few moments at the municipal airport before he was escorted by the Calcasieu Parish Sheriff's Department to the rectory of the Immaculate Conception Church, the Bishop said he was happy to return to his home town.

The laity welcomed the opportunity to fill St. Louis Basilica for the second day.

Pace setters in their own right are concelebrants Major Louis V. LeDoux, air force chaplain (left) and Father Jerome LeDoux, S.V.D., doctor of canon law, (right).

Divine Word Seminarians from Bishop Perry's alma mater in Bay Saint Louis sang admirably under the direction of Frater Lothar Kreitz, S.V.D.

"I'm certainly thankful of the wonderful reception received from the mayor, public officials, members of the clergy, relatives and friends.

"A great challenge has been given me in this appointment as auxiliary bishop of the Archdiocese of New Orleans and I feel that this moral support given me by the people of Lake Charles will help me to do a good job."

Bishop Perry began the following day's event by offering a solemn Pontifical Mass at 10 a.m. in the Church of the Immaculate Conception before a capacity congregation. Most Rev. Maurice Schexnayder, Bishop of Lafayette, and Most Rev. Warren L. Boudreaux, his Auxiliary, presided at the Mass.

"He came unto his own and his own" received him with great pride and manifest joy. Mayor James Sudduth of Lake Charles welcomes Bishop Perry home!

BISHOP HAROLD R. PERRY

Sacred Heart Parish's, Lake Charles' and the Catholic Church's finest. Bishop Perry being interviewed at the airport by a reporter from the Lake Charles American Press. Standing, left to right; Fathers Leonard Oliver, S.V.D.; Hubert Singleton, S.V.D.; Major Louis V. LeDoux and Jerome LeDoux, S.V.D. The fact that all the clerics are Negroes is more praiseworthy than obvious—hence noted.

Catholics from the town's six white and two Negro parishes jammed Immaculate Conception Church. One white woman remarked, "At first we hesitated to fill up the church and possibly take seats away from his old friends and neighbors. But we didn't want there to be a single empty seat in that church, so we decided to come anyway."

Relatives, local priests, old friends and neighbors clustered around Bishop Perry after the Mass in Lake Charles to offer their congratulations. Two sisters who had been schoolmates of his at Sacred Heart grade school knelt to kiss his ring. An elderly white woman who had known him as a child was delighted to have her picture taken with him and remarked "His mother was one of the finest woman I ever knew."

At the big luncheon in his honor in

Reception Tally: Rome—Electrifying; New York—Gratifying; Atlanta—Surprising; New Orleans—"What no pickets!;" Lake Charles—Absolutely no place like HOME!

INTENTIONAL SECOND EXPOSURE

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Landry High School, Mayor James E. Sudduth, a Protestant, said, "I am proud to say that Bishop Perry is a native son of my city." He added that he considered Bishop Perry's elevation as bishop a reward to all the citizens of Lake Charles who in the "last ten trying years have wanted to work in harmony for the betterment of their city and themselves. We have learned to work together, to live together and to worship together. We are here together today to honor Bishop Perry."

Ministers from several of the city's Protestant churches as well as city and county officials stood to be introduced at the luncheon honoring the Negro Bishop.

The reception that afternoon in the gymnasium of Sacred Heart School was more a parish affair, as parishioners of all ages flocked in to pay their respects to the new bishop. It had been planned jointly, however, by both the Knights of Columbus and Knights of Saint Peter Claver auxiliaries.

January 9: First Ordination, Bay St. Louis, Mississippi: At four p.m. in the Divine Word chapel at Saint Augustine's, Bishop Perry ordained Rev. Hans Krieg, S.V.D., of Uznach, Switzerland and Rev. Nathan Willis, S.V.D., of Cleveland, Ohio to the priesthood. Most Rev. Carlos A. Lewis, S.V.D., auxiliary of Panama, preached an appropriate homily. From a missionary viewpoint the ordination of Father Willis was one of the most historical moments in the annals of American Church history. For the first time an American Negro bishop ordained an American Negro priest. The goal of every missionary society in a mission land is the establishment of a local hierarchy. Although the American Catholic Church has been raised above mission status as such, its influence among American Negroes is slight in proportion to their numbers, approximately 750,000 Catholics among 20 million or so American Negroes.

Bishop Harold R. Perry's consecration in New Orleans closed a century's episcopal gap in America. Until more rank and file Negro priests like Father Nathan Willis, S.V.D. are ordained for and working in diocesan parishes, however, the American Catholic Church will still appear to many Negroes as the "white man's Church" and the religious status symbol of his secure, middle class, blood brother.

"Let the little children come to me." Bishop Perry enjoys the admiration of hometown tots and his childhood friend, Mr. Thurman Porche, now living in Chicago.

Two sisters of the Holy Family, Sr. Mary Gabriella and Sr. Mary Thecla, and their most distinguished grade school classmate.

BISHOP HAROLD R. PERRY

We missed their names and one doesn't describe a picture like this one—just savor it.

Few in the Divine Word chapel realized better the historicity of this moment of ordination than did Very Rev. John Gasper, S.V.D., seminary rector. He was affiliated with the Seminary in its earliest years.

Rev. Donald LeBruns, S.V.D., left, prefect of scholastics, concerned with his charge, Rev. Hans Krieg, S.V.D. to the very end.

(EDITOR'S NOTE: The factual biographical accounts of our first four jubilarians in contrast to the descriptive account of Fr. George Wilson's jubilee celebration in Ghana was not based on our personal preference or the missionaries' individual merits. The latter account was submitted. We know each missionary personally and esteem each highly. Congratulations!)

Reverend Leander Martin, S.V.D., was the second Negro from the Lafayette Diocese to be ordained to the priesthood. The first was Rev. Anthony Bourges, S.V.D., one of the first four alumni of St. Augustine Seminary in Bay St. Louis, Mississippi.

Born April 8, 1905, he attended Sacred Heart Church, Grand Coteau, Louisiana, where he was baptized and confirmed.

He entered the Divine Word Seminary June 16, 1926 and was graduated June 1933. Following his graduation he entered the novitiate of the Society of the Divine Word in East Troy, Wisconsin. Further preparation to the priesthood included pronouncing of first vows September 8, 1935, at the Divine Word novitiate in East Troy, and perpetual vows were professed at St. Augustine's in 1936.

Bishop Gerow of the Natchez-Jackson Diocese conferred all minor and major orders upon Father Martin during the years 1938 to 1941. The priesthood was conferred January 6, 1941.

His first appointment to his own diocese was at St. Benedict the Moor Church, Duson, Louisiana. Here he served as assistant to Father Francis Wade, S.V.D., who was ordained in the first class with Fr. Bourges. In 1942 he was changed from St. Benedict to Notre Dame in St. Martinville to assist the third member of the 1934 ordination class, Fr. Maurice Rousseve, S.V.D. While here he also looked after the spiritual needs of the people in the Bayou Teche area.

In 1950 he was appointed pastor of Immaculate Heart Church, Lafayette. The parishioners of St. Joseph, Maurice, Louisiana were privileged to have Fr. Martin as their pastor in 1954. It was here that Father Martin suffered the first of three heart attacks which weakened him considerably. The years between 1956 and 1961 were spent in Broussard and Bay St. Louis, Mississippi. In the latter place he was sent to recuperate.

Father Martin worked diligently here until 1965. His superiors deemed it advisable to transfer him again as his health declined noticeably.

Father Martin has rendered outstanding and meritorious pastoral service in a manner most unassuming and Christlike.

Rev. Max Williams, S.V.D., The distinction of being the first native Negro Mississippian priest belongs to Rev. Maxim Williams, S.V.D. who was among the four Negro priests ordained by Bishop Gerow in 1941. Father Williams has another singular distinction—the only native of Bay St. Louis, the little Mississippi town in which the Seminary is located, to begin and complete Seminary courses.

As a child Father Williams attended the small school of St. Rose, taught by the Sisters of St. Joseph. Later, Father Williams with other Negro children was transferred to the newly established parochial St. Rose de Lima. The Sisters Servants of the Holy Spirit still staff the elementary and high school.

Father sang his first Solemn Mass in St. Rose Church on the Feast of the Holy Family. On this occasion the seminary choir sang and the Church was filled to overflowing.

His first assignment following his ordination was as an assistant to Fr. Anthony Bourges, S.V.D., pastor of Immaculate Heart Church in Lafayette, Louisiana. Here Father was engaged in total community service. He established a credit union, starting with only 14 members. Three months later it had doubled its membership and within a year's time the parish credit union numbered 100 members. Father Williams also started a Boy Scout unit, and after much work and many disappointments succeeded in affiliating a troup of Colored Boy Scouts with the national organization.

In 1945 Father Williams was appointed to assist Father Joseph Ford, S.V.D. of the Eastern Province in establishing a new Divine Word parish in Rochester, New York. The mission completed, he became assistant at Notre Dame Parish in St. Martinville, La. and remained at this post from 1946-1948. He then returned to the East as assistant at the Society's parish Church in Ashbury Park, New Jersey. Other appointments took him to Washington, Louisiana, 1949-1955; Mound Bayou, Mississippi, 1955-1956; Vicksburg, Mississippi, 1956-1957; and pastor of Saint Joseph mission in Elton, Louisiana.

In 1961 Father Williams received permission from the superiors of his Society to join the Cistercians, a cloistered community dedicated to a life of prayer, study and other extraordinary penitential observances. On his return to active missionary service, he was assistant at Holy Rosary Institute, Lafayette, 1962-1963, and then administrator at Holy Cross, Austin, Texas, 1963-1964.

As a jubilarian Father Williams is pastor of Saint Martin de Porres in Scott, Louisiana.

Rev. Konrad Wenzki, S.V.D., born on August 15, 1914 in Stenkienen, East Prussia, Germany, began studying for the priesthood on September 6, 1926. In May of 1935 he entered the Novitiate of the Society of the Divine Word and two years later he pronounced his first vows, May 1, 1937. Ordained at St. Augustine's Seminary in Germany on April 27, 1941, the young priest began a colorful missionary service.

He was the first from his class to be drafted into the Medical Corps of the Infantry division. He went to Russia as a soldier in January of 1942 and was stationed in the Wolchow Swamps near Leningrad. While in the service from 1941-45, Father offered Mass and performed other pastoral services.

At the beginning of the year 1946, Father Wenzki became an administrator in the Paderborn Archdiocese. At the end of the year, 1949, he went to East Germany, still within the Paderborn Archdiocese, where he carried on pastoral work among refugees. In January, 1949, he fled East Germany via the famous Allied Air Lift. He then went to the New Guinea missions via Australia. In New Guinea he labored for 12 years.

Father left New Guinea, needing constant medical attention for his eyes to avert blindness. In 1962 via Germany he came to America. His first appointment here was as an assistant at Our Lady of Perpetual Help in Belle Chasse, Louisiana, followed by another assistantship at St. Augustine's Church in New Orleans. At present Father Wenzki is administrator of St. Linus Parish in Slidell, Louisiana.

When asked about the most rewarding service of his 25 years' ministry, Father Wenzki ranked his work in New Guinea first.

Rev. Richard Winters, S.V.D., hails from Pleasantville, New Jersey. He

entered St. Augustine's Seminary in September, 1929. Four years later, graduating from junior college, he entered the Divine Word Missionaries' novitiate then in East Troy, Wisconsin. In 1935, as a newly professed religious, he returned to St. Augustine's where he completed his philosophical and theological courses.

Father Winters' first Solemn Mass, following his ordination by Bishop Gerow, January 1941, was sung in his home parish, St. Peter's in Pleasantville. The Vicar General of the diocese, Rt. Rev. Msgr. Maurice R. Spillane, was present, and so were the mayor of Pleasantville and the mayor of Absecon, New Jersey. Rev. James M. Gillis, C.S.P., editor of THE CATHOLIC WORLD, preached the First Mass sermon. And besides, Father Francis J. McCallion, the pastor, received a letter from Alfred E. Smith, the former Governor of New York, recalling that while still Governor he used to see Father Winters, as an altar boy, 'serving the Mass to which my family and friends would go at St. Peters.'

As a professor of Latin and Greek at the St. Augustine's Seminary, his alma mater, Father began his first assignment. His second appointment as an assistant at Notre Dame, St. Martinville, La., lasted four years.

In 1946 he was transferred to Immaculate Heart Church, Lafayette, La. where he served in the same capacity until named pastor of the Society of the Divine Word mission in Duson, Louisiana in 1950.

While pastor at Duson the Superior General of the Society of the Divine Word appointed Father Winters to the Society's newest mission, Kwango, Belgian Congo, Central Africa.

GHANA CELEBRATES A MISSIONARY'S JUBILEE

by Father Charles Boykins
Divine Word Missionary in Africa

In New Orleans it was the Feast of the Epiphany about 12:30 p.m., January 6. The historic consecration ceremony of Most Reverend Harold R. Perry, Divine Word Missionary, was concluding in Saint Louis Basilica.

Thousands of miles away here in trans-Atlantic Accra, Ghana, it was about 6:30 p.m. on the same day. Ghanians, Europeans, Americans, business men, builders, teachers, men of every status, clergymen, Protestant and Catholic, religious and diocesan were gathering in the Holy Spirit Cathedral. These people were coming to honor silver jubilarian, Father George Wilson, S.V.D., by offering with him a Solemn High Mass.

The Mass was offered in the presence of His Lordship, Most Rev. Joseph O. Bowers, S.V.D., Bishop of Accra, and the first bishop alumnus of Saint Augustine. Assisting Father Wilson as deacon was Very Rev. Thomas Halleran, S.V.D., vicar general of Accra. Very Rev. Charles Schneider, S.V.D., the regional superior of all Divine Word Missionaries in Ghana, was

the subdeacon. Very Rev. Albert Kretschmer, S.V.D., dean of greater Accra, functioned as the master of ceremonies.

Father George Wilson was born in New York City in 1909. He received his primary education from the Josephite Missionaries, Saint Joseph School, Wilmington, Delaware. He entered the Divine Word Seminary of St. Augustine in Bay Saint Louis, Mississippi in 1928. The seminary struggled to exist through the frightful depression period during those first student days of Father Wilson. He traced the seminary's progress as the pioneer brothers and fathers strove for a beautiful physical plant amid swamps and wasted bottom land. On graduation from junior college in the Bay, Father Wilson completed two years of spiritual formation in East Troy, Wisconsin. He returned to the Bay for philosophy, theology and ordination, January 6, 1941. Approximately eleven months later he was missioned to Ghana.

Friends of Father George Wilson, S.V.D., light over Ghana.

Father Halleran in a homily appropriate to the Feast of the Day, The Adoration of the Three Kings in the presence of Christ, compared the jubilarian's offering of himself to God with the offerings made by the Three Kings to the Infant Jesus.

Father Wilson has had a diversified pastoral service in many locations after nearly twenty-five years in Ghana. Presently the jubilarian is chaplain to the local Handmaids of the Divine Redeemer Sisters and confessor for the Missionary Servants of the Holy Spirit Sisters. His varied apostolate was spotlighted in speeches made during the gift-giving ceremony after the Mass. One Wilsonian episode was especially cherished by the members of Saint Cecilia's choir of Sacred Heart Parish on noisy Derby Avenue. Before the choir sang majestically on this jubilee occasion, the capable choir master, Mr. James Arthur, music program director for Ghana broadcasting, gratefully and triumphantly related how Father Wilson saved the choir. In the beginning Saint Cecilia's Choir was welcomed among Derby Avenue pastors with the same relish as the filing of the annual parish reports. Sensitive ears at Sacred Heart were stringently advocating to the choir but one refrain at initial practice sessions, "Down by the Riverside." The choir soon got the message and retreated to Father Wilson's remote mission station in the area for refuge and tolerance. Through practice, perseverance and under able guidance the choir became highly skilled.

Complimentary comments equaled the many gifts to Father Wilson. One dominant observation prevailed. His priestly service to the Accra diocese was always characterized by his cheerful disposition. When His Lordship Bishop Bowers spoke, he reechoed this universal observation.

Finally, Father Wilson addressed the group asembled in his honor. He expressed his gratitude for the compliments and gifts of the assembly. He was quick to indicate that his cheerful service was one product of the people's cheerful cooperation.

In conclusion, Father compared himself to a light glowing among the people of Ghana. He suggested that his service be tolerated in Ghana so long as it was beneficial; otherwise, like a purposeless light he too be put out.

INSTALLATION OF BISHOP CARLOS A. LEWIS S.V.D., D.D.

Hundreds of spectators, many from the Atlantic Side and Canal Zone townsites, witnessed the installation Sunday afternoon, February 27, of Bishop Carlos Ambrose Lewis, S.V.D., as Pontifical Parish Priest of the San Miguel Church.

Archbishop Tomas Alberto Clavel, who was the new bishop's chief consecrator last October in Rome, performed the simple ceremony of installations within the Church, after a Papal Bull was read announcing the appointment.

Earlier, to the outdoor gathering, the Archbishop had in a twenty-five minute address recited a brief history of the San Miguel Church. He spoke of the many "highly cherished memories" he still entertains from having ministered as a priest to the San Miguel district, and told of the social mission it is expected will be performed there under the ministry of Bishop Lewis.

Delegations of the Knights of St. John, the Knights of Santa Ana, the Knights of Santa Teresa acted as honor guards, together with members of the National Boy Scouts movement.

Several delegations of the clergy from Protestant Churches were on hand as well as Catholic priests from the City and Canal Zone churches. Various members of Maryknoll Sisters and other Catholic orders also attended the ceremony. The civic-religious program arranged for the occasion under the auspices of the Central Committee of the Knights of St. John, was carried out in a little less than 3 hours. It was attended by representatives of the executive, elective, civil, clerical and military powers, as well as by persons from all walks of Panamanian society.

San Miguel Church

Escorted by honor guards of the Knights of St. John, Panama's new Auxiliary Bishop arrives at San Miguel Church to be installed there as Pontifical Priest of the Roman Catholic parish.

The Army on the Canal Zone was represented by Col. Kernan, deputizing for General J. D. Alger, USARSO Commander, and several other Command officials who had taken active part in promoting the activity.

A forty-minute band concert preceded the program by the 79th U. S. Army Band.

A scroll of honor was presented the new bishop by Councilman Alvaro Lopez from the Municipal Council of Panama. This was immediately followed by Councilman Leroy Husband's speech on behalf of the Council.

Other two speakers on the program were the Rev. Carlos Perez Herrera of Santa Ana Church, who in explaining the purpose of the program, stated

AS PONTIFICAL PARISH PRIEST OF SAN MIGUEL CHURCH

Archbishop Tomas A. Clavel presents to Bishop Lewis the documentary appointment of Pope Paul VI.

that Bishop Lewis had chosen to return to Panama, his native land, to pursue his ministry among the poor, rather than remaining "in Rome in the comparative security of a distinguished professorship."

The third speaker was President Enrique Llaurado of the Santa Ana Civic Junta.

Musical selections were furnished by the Republican Band under the direction of Eduardo Charpentier and the Bombero Band of Colon which, for the past eight years has been directed by Capt. Reginaldo Prescott.

The La Boca Alumni Glee Club, directed by Miss Emily Butcher, contributed special choral selections to the civic program.

For the religious part of the program both the Santa Cecilia Choir and the San Miguel Church Choir assisted.

Anderson Dow of the Knights of St. John, made the presentation of the keys to the 1966 automobile which was a gift acquired for Bishop Lewis from popular public subscriptions.

The Central Committee of the Knights of St. John had announced previously that over $5,000 had been donated toward the item of furnishing the bishop with adequate transportation, and to defraying expenses of a testimonial booklet in his honor.

Major General J. D. Alger, Commander of the United States Army Forces Southern Command, headquartered at Fort Amador, Canal Zone, delivered to Bishop Lewis a gift of $1,501.68. The money had been voluntarily contributed by Catholic congregations attending services in the Pentagon in Washington, D. C., Fort Myer and Fort McNair, Virginia, and at all U. S. Army installations in the Canal Zone.

Mrs. Josephine Lewis, the Jamaican mother of the prelate who became widowed a few days before being notified of her son's appointment last July by Pope Paul VI, was on hand for the installation, together with numerous other relatives living on the Isthmus.

In 1949 when her son sang his first Mass at the St. Theresa's Parish Church in La Boca, Mr. and Mrs. Lewis were present. Last October, although ailing, she travelled to Rome to witness his consecration, and she attended his first Pontifical Mass on

Vice President Alvaro Lopez of the Panama City Municipal Council, presents a scroll of honor to Bishop Lewis bearing greetings from the Capital Council.

December 20, following his return to Panama to take up his new apostolic mission.

Born in La Boca, Canal Zone in 1918 he attended school there and, with the help of Maryknoll Sisters of St. Vincent, was able to enroll at the St. Augustine Divine Word Seminary in Bay Saint Louis, Mississippi. He was ordained at the Divine Word Seminary in Bay St. Louis, Miss. in 1949 by Most Rev. Leo Arkfeld, S.V.D., of Wewak, New Guinea, who was also one of the consecrators at Rome.

At the time of his appointment Bishop Lewis was assistant rector of the College of St. Peter the Apostle in Rome, a residence for priests from mission lands doing post-graduate studies.

The civic program at which Hugo Wood acted as master of ceremony, and the presentation of the community's gift, were two phases of a three-part project. The final phase will be publication of the testimonial booklet.

The entire project was sponsored by the Central Committee of the Knights of St. John whose chairman and vice-chairman are Clinto Ramsay and Herbert Wright, respectively.

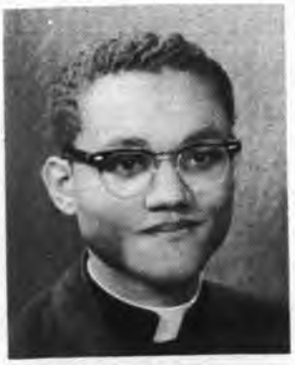
Attending the ceremony was Very Rev. John W. Bowman of the Divine Word Seminary at Bay St. Louis, who has succeeded Bishop Harold Perry as Provincial Superior of the Divine Word Missionaries' Southern Province, U.S.A.

Mrs. Josephine Tulloch Lewis and one of her distinguished sons. Henceforth, let all generations call her blessed!

Newly Ordained in the Age of Renewal

The present results of our annual survey reveal that four Negro priests will be ordained in 1966. If readers are aware of an additional Negro priest to be ordained this year, please notify us. Priests ordained or to be ordained this year include: Father Maurice A. Gauthier, O.M.I., from the Republic of Haiti; Father Valerie L. Pullman of Jenning's La.; Father Cletus Watson, T.O.R. of Philadelphia; and Father Nathan Willis, S.V.D. of Cleveland, Ohio.

Rev. Maurice Antoine Gauthier, O.M.I., was born in Les Cayes, Republic of Haiti, W.I., February 16, 1939. He is the third child in a family of 4 brothers and 7 sisters. His parents, 3 brothers and 2 sisters are deceased.



Most Rev. Eric F. McKenzie, Auxiliary Bishop of Boston, ordained Father Gauthier to the holy priesthood for the Oblate Fathers, December 18, 1965 at St. Patrick Church in Natick, Massachusetts. The next day, December 19, he sang his First Mass at Holy Family Church in Woonsocket, Rhode Island. He was assisted by Rev. Stephen Grenier, the pastor, as archpriest; Rev. Joseph Vaillancourt, O.M.I., deacon; and Brother Andre Philippe, O.M.I., who is also from Haiti, subdeacon. Rev. Henri Langlais, O.M.I., former missionary in Haiti, preached the sermon.

After completing his elementary studies at Freres de l'Instruction Chretienne (Christian Brothers of Ploermel) he went to the Oblate Seminary, Juniorat des Peres Oblats in Camp-Perrin, Haiti for secondary training (1953-1959). He entered the Oblate College and Seminary at Natick, Mass. in 1960 where he pursued philosophy and theology courses, the former 1960-1962. Father will complete his theology course this June.

Prior to his courses in philosophy he pronounced his first vows at the Oblate Fathers' Novitiate, Colebrook, New Hampshire (August 9, 1960). In the summer camp of the Oblate Fathers in Yarmouth, Maine, he professed his final vows (September 7, 1963).

Reverend Hansruedi Krieg, S.V.D.

A citizen of Uznach, Switzerland, Rev. Krieg completed his high school courses at Marienburg in Rheineck, Switzerland. St. Gabriel Seminary, Modling,/Wien in Austria was the site of his philosophy courses; the Divine Word Seminary in Bay Saint Louis the site of his theology studies. Whereas his first vows were professed

Father Krieg is assisted at his first Mass by Father Herman Mueller, S.V.D., professor of exegesis in Bay St. Louis, Miss.

at Saint Gabriel's in Austria, in the latter place his final vows were received. Most Rev. Harold R. Perry also ordained Rev. Krieg in Bay Saint Louis, January 9.

A brother of Rev. Krieg's is a member of the Christian Brothers. Guido Krieg serves his religious congregation at the Institut Catholique, Neuchatel, Switzerland.

The young missionary has received the mission appointment of his choice, the Region of Abra-Cagayan (District of Cagayan) in the Philippines.

Reverend Valerie Lawrence Pullman, son of Mr. and Mrs. Arthur L. Pullman of 503 South Broadway Street, Jennings, La., is the second of eight children. One sister, Mrs. Anne Moore, lives at Fort Campbell, Kentucky, and four sisters, Lana, Mabel, Lynda, and Vera lives in Jennings. His only brother, Charles, is with the air force stationed in London, England.

Most Rev. Maurice Schexnayder, S.S., Bishop of Lafayette Diocese, ordained Father Pullman to the priesthood December 18, 1965 in St. John's Cathedral, Lafayette, Louisiana. He is the second Negro priest to be ordained for the diocese. Major Louis V. LeDoux, air force chaplain, was the first.

His first Mass was sung in Our Lady of Perpetual Help Church, his home parish which is conducted by the Josephite Missionaries. Rt. Rev. Msgr. Charles E. Marin assisted him as archpriest; Rev. Sam Jacobs, deacon; and Mr. Michael Herpin, subdeacon. The preacher for the occasion was Rev. Alden Rost.

Father Pullman was born January 24, 1940 in Jennings. He completed his elementary education at the James Ward Sr. Elementary School, Jennings, La. in 1954. The same year he entered Immaculata Minor Seminary, Lafayette, and remained there for his secondary training until 1960. He took his philosophy and theology courses at Notre Dame Seminary, New Orleans.

The young priest has always been interested and active in drama. He has acted and directed performances all through his seminary training. His ambition: "Perhaps to lead my people a little closer to God through the medium of drama, a little theatre in the parish or CYO, etc."

Reverend Cletus Watson, T.O.R., will be ordained Ascension Day, May 19, 1966, for the Third Order Regular of Saint Francis of Penance — Province of the most Sacred Heart of Jesus. He is the first Negro to be ordained for this community of priests.

His ordination will take place at the Cathedral of the Most Blessed Sacrament at Altoona, Pennsylvania. The Most Rev. Carroll McCormick, D.D., will confer the Sacrament of Holy Orders upon the young cleric.

Rev. Watson will sing his First Mass Sunday following his ordination, May 22 at St. Anthony's Church (Fitzwater Street and Grays Ferry Avenue) in Philadelphia, his home town. The Rev. Father Richard Keul, Pastor of St. Anthony's, will be the assistant priest; The Rev. Father Guy Young, T.O.R., deacon; Rev. Bros. Joel Marple, T.O.R. and Bro. Hilary Bonomo, T.O.R. subdeacons for the Solemn Mass and solemn benediction, respectively. The sermon for this occasion will be preached by the Rev. Father Coman J. McGarril, T.O.R. A reception for the newly ordained is scheduled to take place at St. Anthony's School Hall from 3:00 to 8:00 p.m.

Rev. Watson is the only child of Mrs. Claudie Watson and the late Ernest S. Watson. Mrs. Watson resides at 3814 Hamilton Street, Philadelphia, Pennsylvania.

A convert at the age of 10 he attended St. Anthony's elementary school, Philadelphia from 1950-53; Bishop Neuman School, Philadelphia from 1953-55; and St. Francis College, Loretto, Pa., from 1958-62. His studies in philosophy and theology were undertaken at Our Lady of Loretto Seminary during the years 1960-66.

July 1, 1958 he pronounced his first

vows at the Sacred Heart Novitiate in Washington, D. C. Final vows were taken July 1, 1961 in the Immaculate Conception Chapel, Loretto, Penn.

Rev. Nathan Willis, S.V.D.

Most Rev. Harold R. Perry, auxiliary of New Orleans, ordained Rev. Nathan Willis, S.V.D. of Cleveland, Ohio to the priesthood, Sunday, January 9 in the Divine Word chapel, Bay Saint Louis, Mississippi.

Rev. Willis, a member of St. Edward's Parish, Cleveland, Ohio was graduated from Holy Name High in Cleveland, 1953, before entering the Society of the Divine Word. His novitiate and two years of college were

Father Willis is assisted at his first Mass by Father John Wynn, S.V.D., assistant prefect of minor seminarians in Bay St. Louis, Miss. Seminarian Mass servers are: (left) John Figaro of Lafayette, La.; and Donald Arceneaux of Scott, La.

completed at the Divine Word Seminary, Conesus, New York. While two years of philosophy were terminated in Techny, Illinois, four years of theology were finished in Bay Saint Louis.

The son of Mrs. Harriet Willis, 4321 Green Court, Rev. Willis is the second Negro to have been ordained a priest from the Cleveland Diocese.

Rev. Albert Karper of St. Mary's Church, Bedford, Ohio gave the first Mass sermon, January 16 at St. Edward's Church. Rev. Melchior Lochtefeld, C.PP.S. was archpriest during the Mass; Rev. Werner Verhoff, C.PP.S., deacon; and Rev. Gene Wilson, C.PP.S. was subdeacon.

NOVENA to SACRED HEART

April 28 - May 6

May 26 - June 3

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(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ **Yes** ☐ **No**

EDITORIAL COMMENTS

on the appointment

of

BISHOP HAROLD R. PERRY, D.D.

The following observations were gleaned mainly from editorials and columns. They are representative of the total we were were able to gather.

Salute to a New Shepherd

SOUTHWEST LOUISIANA REGISTER
Lafayette, Louisiana
Thursday, October 7, 1965

One cannot do 20th century business with 18th century methods — or machinery. No one can oversee this lesson in Vatican Council II. It's a theme. Aggiornamento.

Hence a Pope jets to the Holy Land, to India, to the U.S.A. and the U. N. Liturgy comes in our language more nearly in our style. Catholicism leaves the ivy-laden walls for downtown neighborhoods the public thoroughfares, everyman's thoughts and life. Men see Christ anew through contact lenses, or a TV tube, or a microscope, or a telescope.

Above all, men know that each man counts. None must slave to another. Membership in the Body of Christ means full involvement, mature responsibility, complete sharing. We are a world Church. We are universal. We are Catholic. We are Christian.

Bishop Harold Perry shows the Church alive. He becomes a Bishop from a special people, but not for a separate people. He will shepherd for all. Bishops are God's men wherever they are. We salute him in his holy, historic task.

All of us share this wise choice of Pope Paul VI. Our diocese and its people rejoice in a third son made full apostle. Our parishes and schools know the fruit of their labor. Our parish priests sense the flowering of hard years, our nuns the evidence of education and devotion. Our homes and families see a child of Southwest Louisiana become a giant among his peers.

This young diocese — under its second Bishop — boasts the largest Catholic Negro population in the nation, perhaps the world. It has provided priests, nuns and brothers. It is happy to give New Orleans, to the province, to the state, to the South, to the nation and to the world Church one of our best.

The Society of the Divine Word became the spiritual family of Father Harold Perry. They share with his natural family a great singular joy. We share it with them, grateful for all they have given to our people and our parishes.

No question, now, Maturity is expected of us all. We, like the Church, must keep *unity,* become *holier,* think truly universally — as Catholics — and advance the apostolate of Jesus Christ with His shepherds.

Welcome home, Bishop Perry.

Jesus' Apostles

CATHOLIC FREE PRESS
Worcester, Mass.
January 14, 1966

On Page One of this week's edition of The Free Press we have published a news photo taken during the procession at Auxiliary Bishop Harold R. Perry's consecration in New Orleans last week. It shows a segregationist carrying a placard claiming: "Jesus Did Not Choose Non-White Apostles." There is no need for comment on the idiocy of such demonstrations.

However, we cannot help but comment neither did He choose any Gentiles.

Our Sunday Visitor

Huntington, Indiana
October 17, 1965

From the column "Right or Wrong"
by Rev. Daniel Lyons, S.J.

Featuring THE NEGRO TODAY

White Catholics often flee for the suburbs when they spot Negroes on the horizon. As areas become predominantly Negro, Catholic schools often shut down. Yet here are mission fields that are ready-made, and ripe for the harvest. Often the product of unstable homes, the Negro children need Catholic schooling all the more. Who is to say they are not deserving of it? Yet the percentage of Negroes in Catholic schools is extremely low.

We do not realize the subtle effect of "caste" in America which hinders the development of the Negro. We do not comprehend their cultural isolation, nor are we aware of the injustice and frustration they encounter.

Much of prejudice is traditional. We are not aware of our false impressions about the Negro, impressions that we absorb as imperceptibly as the blood pulses into our fingers. The Negro has a wall of isolation surrounding him, and we have to help him make a breach in it. One such breach is the appointment of Bishop-elect Harold R. Perry as Auxiliary Bishop of New Orleans.

First of all, our own attitude has to be enlightened. To accomplish this we should try to get to know some Negroes. For some of us this will mean joining interracial groups, for some it will mean going out of our way to know Negroes personally, at work, at recreation, or in our own neighborhood. For some it will mean making friends with Negroes, inviting them to our home, or visiting them in theirs. For some it will mean looking after a colored foster-child, realizing that no one is more homeless than a Negro or an Indian child who has been orphaned or abandoned, and that no child is dearer to Almighty God.

Appoints Negro Bishop

THE CHRISTIAN CENTURY
October 20, 1965

THE APPOINTMENT of Fr. Harold R. Perry, a Louisiana-born Negro, as auxiliary bishop of New Orleans must be considered crowning proof that the Roman Catholic Church will not be intimidated by Catholic racists. In a state where it has participated dramatically and effectively in the crashing of racial barriers and where it has incurred the undying enmity of such excommunicated Catholics as Mrs. J. B. Gaillot and political boss Leander Perez, the Catholic Church could have temporized on the ground that its white communicants need time to digest the changes which have occurred. Instead it placed the first American Negro bishop appointed in the 20th century and the first named for the south in a post where racial feeling, Catholic and non-Catholic, runs high. The appointment of a Negro bishop, however, was obviously not prompted by any desire on the part of the Vatican to strongarm or penalize Louisian Roman Catholics or to offend non-Catholic racists in that state. On the contrary, the elevation of a Negro priest to the position of auxiliary bishop meets the ecclesiastical as well as the cultural needs of the situation. Of the 722,000 Catholic Negroes in the United States, 15,000 live in Louisiana and of these roughly 50,000 are in the archdiocese of New Orleans. Neither rule nor custom requires that a Negro bishop serve where there is a high percentage of Negro Catholics. But Negro Catholics who have always been served by a white bishop will be encouraged and strengthened in their Catholicism by the appointment of a Negro bishop. The naming of Fr. Perry as auxiliary bishop of New Orleans appears a bold and brilliant stroke; it is also an eminently practical one.

Could there be anything more secure than a warm embrace from one's uncle, newly consecrated a Bishop? Hardly — that is to say at the present age of young Curtis Perry. In his old age, however, Curtis and you should have the type of security our Mission Gift Agreement (or Annuity Plan) offers.

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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

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COVER:
Father Arthur Winters, S.V.D., pastor of Immaculate Heart of Mary in Lafayette, La. with kindergarten graduate of school.

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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The MESSAGE

NEGRO YOUTH

As we enter the long, hot summer, as the Civil Rights march on Jackson, Mississippi daily picks up momentum and good news copy — the Deacons for Defense have checked in — as national magazines as LIFE set the stage for violence with race articles as "Plot to get 'Whitey' — Red-hot young Negroes plan a ghetto war," as most commentaries on our race issue end in this vein: "Was the shot that felled James Meredith just the opening shot in another long, hot summer of racial violence?," it's a bit refreshing to read a book like Samuel D. Proctor's "The Young Negro in America 1960-1980." (The Association Press-New York). The book lends hope that having trod the bloody path of the summer's slaughtered, Negroes and a few surviving whites will face the rising sun of America's new day begun.

The Catholic Church fares undeservedly well in Proctor's book. He speaks of the advantage of our hierarchical system and our long tradition of obedience to spiritual leaders as face-saving causes of Catholic commitment to integration and social justice.

Only those who love the Church, who know all that it represents, hope and believe in her, will smart at lack of the faintest inference that the American Catholic Church, above all institutions, should be at the vanguard of the civil rights movement.

Those closer to the Church and her commitment to Christ's work wonder if most Catholic pulpits are not portraying God in Proctor's description "as a cosmic bellhop, rushing favors to those who are patient and persistent in calling upon him, without much emphasis upon the obligations of the Christian to apply the spiritual insights of the Judeo-Christian message to his society." One recalls the Josephite missionary in Birmingham, Alabama, a few years ago, who toned down the indignant letter of one of his battle-scarred Negro pupils who wanted to assure her ordinary that contrary to his public statements Negro Catholics had indeed confronted Bull Connor's dogs and hoses. She had the marks to prove it. One wonders how many of the handful of Mississippi's young Negro Catholics will stay out of the Jackson march from a false sense of loyalty to the Church, and one wonders how many more young white Mississippi Catholics will even remotely suspect that as a Christian the march symbolizes their cause also.

Did Proctor realize that his analysis of the Protestant Churches had also been leveled at the Catholic Church, namely, "The Church has latently shaped an image of the ideal Catholic which takes more of its ideals and values from a secularized culture than from the Gospel." And again that measured against American Catholicism's wealth, manpower, economic and political influence, and operational efficiency, perhaps the most powerful in the nation, the contribution of American Catholics to interracial justice is minimal. Thank God there is conscientious examination of Catholic theology, bureaucratic organization and moral power underway, a definite effort to leaven American society with the liberating spirit of the Gospel. We do not share the pessimists' view that it is too late for constructive efforts — but there is an end to prophecy.

by CHARLES D. BURNS, S.V.D.

Historically, religious order men have refused to go to seed in Louisiana soil. According to the historian, Michael Kenny, S.J., the first member of a religious order, of whom there is any proof, to have visited the present state of Louisiana, was a humble lay-brother of the Dominican Order, Brother Marcos de Mena. He was on one of the boats of a Spanish fleet, bound for Spain, which was wrecked on the shores of the Gulf at some point between the Mississippi River and Mobile Bay. Of the one thousand passengers in the ships, only 300 gained the shore, Brother Marcos among them, but these survivors were attacked by the Indians and the Dominican Brother was struck by seven arrows. Upon rejoining the fleeing refugees, he collapsed and was buried on the beach, with an opening for him to breathe until he should die. He regained sufficient strength to rise from his temporary grave and found all his companions had been killed by the savages. With fervent prayers, he set out on the lonely and perilous journey across Louisiana and the state to Texas . . .

The only religious order man in recent times to rival this "you can't keep a good man arrowed" feat of Brother Marcos is Father Albert J. McKnight, C.S.Sp. Modern historians haven't been able to count all the wounds of the Brooklynite. He doesn't remain stationary long enough, but considering his astounding achievements in Southwest Louisiana with Southern Consumers' Cooperative, it's safe to assume that he and his efforts have been the target of "restraining arrows."

THE NEW FREEDOM
There are so many hungry people in the world that God cannot appear to them except in the form of bread
to end
or not to end
the servile poverty of our fellowman

"The New Freedom to end or not to end the servile poverty of our fellowman."

Father Albert J. McNight, C.S.Sp., Dr. T.T. Williams, agriculture economist from Southern University and Miss Una Mae Hargrave in strategy meeting.

INTENTIONAL SECOND EXPOSURE

The MESSAGE
from
Divine
Word
Missionaries

NEGRO YOUTH

As we enter the long, hot summer, as the Civil Rights ma h on Jackson, Mississippi daily picks up momentum and go d news copy — the Deacons for Defense have checked in — s national magazines as LIFE set the stage for violence w h race articles as "Plot to get 'Whitey' — Red-hot young Negro es plan a ghetto war," as most commentaries on our race iss e end in this vein: "Was the shot that felled James Mered h just the opening shot in another long, hot summer of rac al violence?," it's a bit refreshing to read a book like Samuel). Proctor's "The Young Negro in America 1960-1980." (T e Association Press-New York). The book lends hope that havi g trod the bloody path of the summer's slaughtered, Negro s and a few surviving whites will face the rising sun of America's new day begun.

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SOUTHERN CONSUMERS' COOPERATIVE SPEARHEADS THE WAR ON POVERTY IN SOUTHWEST LOUISIANA

by CHARLES D. BURNS, S.V.D.

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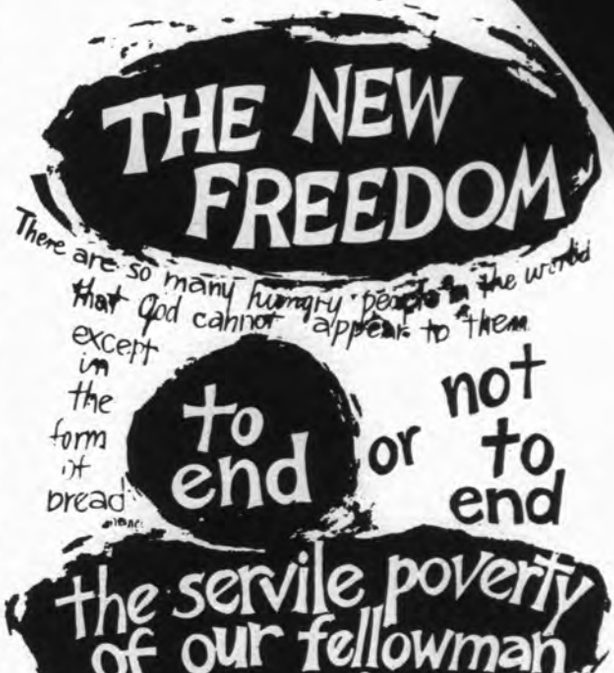
THE NEW FREEDOM
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Barbara Ward

"The New Freedom to end or not to end the servile poverty of our fellowman."

Father Albert J. McNight, C.S.Sp., Dr. T.T. Williams, agriculture economist from Southern University and Miss Una Mae Hargrave in strategy meeting.

Carole Prejean and Alfred McZeal, key personnel of SCC at Acadian Delight Bakery in Lake Charles, La. Carole is editor of "Co-op News" while Alfred is sales supervisor for the bakery.

Father McKnight was assistant pastor of Our Lady of Lourdes parish, Abbeville, La., at the time Southern Consumers' Cooperative was founded. The parish mission in Kaplan, Louisiana, St. Francis Xavier Cabrini, was his main concern. Many family heads averaged only $3 a day income in the course of a year. Domestics earned from $2 plus meals to $3 a day. Median education of Negro adults was 4.1. years; whites, 6.5. years.

Illiteracy was high, especially among the older people. Home management and personal business management were poor. "Our people." reasoned Father McKnight, speaking of the Negroes in Southwest Louisiana, "must learn to help themselves. They must be educated and learn something about business. They need a dream and a story of hope." Father McKnight believes that in many cases of poverty the main problem is that "the human spirit has been crushed," that there is a sense of hopelessness, a lack of motivation which he calls "poverty of spirit." Many poor people suffer from a lack of ambition," Father McKnight contends. They have been crushed psychologically and brainwashed by the system now trying to help them. The majority see no advantage in learning to read and write, for they have gotton along this far in life without knowing." Father McKnight sees no problem in giving priority to the economic rather than to the spiritual. The spiritual needs of the people concern him, but he cannot be indifferent to the economic fulfillment of the people's aspirations. Father's dream for the poor of Southwest Louisiana began to take shape as he studied cooperatives and cooperative philosophy at Anti-gonish, Nova Scotia.

Behind every great man . . ."—her name, Una Mae Hargrave, a native of Gueydan, Louisiana. Soft-spoken, most unassuming, unexcelled in dedication

Miss Hargrave is president of Southern Consumers' Education Foundation. Father McKnight yielded to "wild dreams" founded on the belief that people can improve themselves if they are motivated. No one was better qualified to help transform his dreams to bread and butter programs than Miss Hargrave. She became interested in community work through her association with the Grail, an international movement of lay women, working through their profession or school. She studied in Ohio and in Nova Scotia at St. Francis Xavier University, where she took a course in cooperatives. For six years Miss Hargrave was in charge of the home service program in Cincinnati, Ohio, sponsored by the Grail. Among the community leaders she worked with was Mrs. Bernard McMackin, now archdiocesan and national chairman of the NCCW committee on family life and parent education.

The first goal of Father McKnight was a cooperative finance company on an extensive level. From the beginning it would be non-denominational and interracial. It had its start in local credit unions which were founded or assisted by SCC. The first was in Kaplan, Louisiana.

Along with the credit union, Father McKnight organized an educational program through which reading, writing, bookkeeping, sewing, cooking, and religion was taught. Members of the Grail were teachers.

A small grocery cooperative was formed. Limited membership and lack of funds insured its premature death. From a local and limited program, however, Southern Consumers' Cooperative mushroomed to a movement involving 16 communities and over 650 member families. In 1963, SCC became a holding company, under the laws of the State of Louisiana. The first business venture was begun, People's Enterprise, a loan company. During the same year, Father McKnight was appointed diocesan director of credit unions. Exit-arrows! Acadian Delight Bakery, the second business venture of SCC began production of fruit cake and other specialty items in 1964. Southern Consumers' Cooperative received its first loan under the Economic Opportunity Act of 1964 — $25,000. In 1965, SCC signed a contract with O.E.O. and the co-op League to travel throughout the South helping to establish Cooperatives and Credit Unions under the War on Poverty plans.

Less publicized, but daily acquiring depth and Washington's financial backing is Southern Consumers' Education Foundation. A non-profit organization founded to assure the members of the Cooperative of a continuous educational program, SCEF works hand in hand with the business phase of the Cooperative, yet separate and on its own. The Foundation guides the poor into the mainstream of American life through mass motivation towards cooperative and intelligent solutions to daily needs spawned by poverty. The staff and board of the Education Foundation are available to any organization or group desiring information on SCC or any self-help program sponsored by the Office of Economic Opportunity. The Foundation sponsors workshops, seminars, and discussions. It provides a counseling program in

Very Rev. John W. Bowman, provincial superior of the Divine Word Missionaries' Southern Province, visits the Head Start center in Maurice, Louisiana.

family budgeting among other responsibilities.

A Head Start program sponsored in the summer of 1965 was made possible for six civil parishes through the Foundation. Some two thousand preschool children from poverty families benefited from the program. The project employed 500 persons over six civil parishes. Two hundred sixty volunteers worked with the Foundation staff. On the basis of its success, the Office of Economic Opportunity financed Head Start programs in the same civil parishes from May through August of 1966.

It was inevitable that staff members of SCEF should go from child to parent involvement. Application has been made to the Southern Regional Council of Atlanta Georgia to fund a parent enrichment program. Included in this program is a voter educatio n program as well as a leadership trair - ing program. Southern Consumers' Ec - ucation Foundation is aiming at pe - manence in its self-help progran . Board members know that knowledge of governmental structures and services is vital to this end. The poor can guide their destiny to the extent that they elect vitally concerned government officials who will support legislation designed to help all citizens equally. Apathy with regard to elective offices is appalling in Southwest Louisians as elsewhere in America. In a recent Lafayette, Lousiana election, involving a state senate appointment only 18,484 votes were cast from 90, 000 qualified voters. The desired voter education program embraces all citizens.

The Federal Government is obvi-

Sargent Shriver greets Clyde Coco, Coley Bellamy, Mrs. R. T. Diggs and Miss Rita Joseph during his visit to Southern Consumers' Cooperative in 1965.

usly impressed with the frontal attack n poverty as waged by SCC. In May, till another of its agricultural programs to boost the sweet potato crop was funded by the Federal government.

Intelligent leadership and sincere dedication have been the pace setting attributes of SCC leaders. At this time, Father McKnight and Miss Hargrave have been the cardinal porsonalities in the organization. Other Co-op board members as Dr. T. T. Williams; Mr. Coley Bellamy; Mr. Alvin Biagas, Sr.; and Miss Rita V. Joseph are no less lacking in essentials of good leaders. Mr. J. Carlton James, Mrs. Rosetta T. Diggs, Mr. Peter Vallot, Jr.; and Mr. Clyde Coco comprise the efficient board of directors for the education foundation under the presidency of Miss Hargrave.

Future leaders are being groomed with Co-op grant recipients such as Alvin Biagas, a 1965 graduate of Sacred Heart High, Lake Charles, La. He will attend a seven weeks' course at the Coady International Institute at St. Francis University Anti-gonish in Nova Scotia. The course is designed to give an understanding of the history, philosophy, principles, techniques and applications of the Co-op movement. A more recent educational grant recipient is Carole Prejean, editor of "Co-op News," SCC's publication. Miss Prejean attended the Anti-gonish summer school in 1964. This past May, she applied for and received a national Sargeant Shriver scholarship to spend the summer in Turkey, living with the people and participating in anti-poverty programs in that country. One of seven scholarship winners chosen

Round table discussion of "Where-do-we-go-from-here" by members of SCC after the leadership weekend at Southern University, Baton Rouge, La., Oct. 25-27, 1963.

throughout the country, Miss Prejean will join other community action groups in an "Experiment in International Living Program" sponsored by the federal government.

After her summer international experience, Miss Prejean plans to return to Louisiana to work with Southern Consumers' Cooperative, sharing her experience with them and with other local community action programs.

Riddled with arrows, undaunted in spirit, Brother Marcos "set out on the lonely and perilous journey across Louisiana and the state to Texas." Father McKnight is presently deliberating acceptance of a Federal government offer to head an anti-poverty program embracing six southern states. As in the case of Brother Marcos, fervent prayers are needed. The perils of Meridith are rife throughout sections of the South. Eqally important for the poor, however, is Miss Hargrave's decision to accompany Father McKnight as practical dream transformer.

Father
Albert J.
McKnight, C.S.Sp.,
giver of
dreams, and
fashioner of
the poor's
story of
hope

PROGRESS REPORT: SY ROSENTHAL MEMORIAL GYM BUILDING CAMPAIGN

Given the burden of chairman for the Sy Rosenthal Memorial Gym drive ten years ago, Sy would have certainly cleared his goal of $55,000 after one month. Two slight heart attacks, and a recent shock have severely limited his personal appearances in behalf of the gym. Sy, nevertheless, has cleared one-fourth of his goal.

Mr. and Mrs. Albert Feller of Queens Village, New York; Mr. and Mrs. William Gaw of Fall River, Massachusetts and Joseph E. Sullivan of Lowell, Massachusetts have been indispensable in the drive.

Givers to the building fund represent a rich cross section of Americans. They include bishops, governors, senators, practically all of the professions, retired professional ball players, fellow paraplegics, Little Leaguers, many of Sy's personal friends from all walks of life, and a host of organizations.

The Carmelite community of Cristo Rey Monastery was deeply moved by Sy's story in the "Divine Word Messenger." In addition to a spiritual bouquet, and a small check, they assured Sy that if there were more men of his spiritual outlook their spiritual apostolate would not be needed.

Construction of the gym is underway. The next issue of the "Divine Word Messenger" will carry progressive stages of actual construction. From Sy and all Divine Word Missionaries go sincerest thanks to all of you who have gone to bat for the Sy Rosenthal Memorial Gym in the early innings. If you come to plate again, Sy's address:

Sy Rosenthal
Sy Rosenthal Memorial Gym Fund, West Roxbury V.A. Hospital West Roxbury, Massachusetts 02132

(Left to Right) Fr. Francis Theriault, S.V. D., Very Rev. John W. Bowman, S.V.D., Msgr. James Hannon and Very Rev. John Gasper, S.V.D. at the ground breaking ceremonies April 10.

Captain Lloyd D. Herman, Jewish Rabbi chaplain at Keesler Air Force Base in Biloxi, Miss. digs in on the site of the Sy Rosenthal Memorial Gym. Frater William Kelley, S.V.D., (left) arranged the ceremony.

Who Is My Neighbor?

"Who is my neighbor?" . . . the young man asked our Lord and he was told of the Good Samaritan who ministered to the needs of a stranger. . .

by Bob and Simonne Quigley

"I would like to thank you for the most enjoyable time I spent with the whole family. Indeed, I felt as if I were among my parents, brothers and sisters. I am looking forward to seeing you again soon." . . . So Wrote Abdul Batterjee, a student from Saudi-Arabia after spending a week with our family. This letter is not unusual, who have become a real part of our "family".

Through the Christian Family Movement Hospitality to Foreign Student programs, we became aware some 10 years ago of the plight of the foreign students in the United States. Very often lonely and homesick, the foreign students have a need like all of us

Bob and Simonne Quigley are learning about Hinduism from Lalit and Shashi Khanna from New Delhi, India.

as a matter of fact, it could have been signed by Hiroko Tsubota from Japan, or Esrom Maryogo from Tanzania, or Lalit Khanna from India, or Theophile Koby-Assa from the Ivory Coast, or hundreds of other foreign students from almost every country in the world "to belong", to have a "family", a place they can call "home", for as long as they are studying here . . . they need a place where they feel welcome, not as a special guest but as one of the children home from college, where they can talk over their problems or

mply escape from the pressures of aily studies and relax with the ildren.

Sharing our home with these stu- ents, helping them with their own ersonal problems whenever possible, eeping in touch with them in many ases after they return to their own country, has been a most rewarding experience for us — an experience which no words could describe. We and our children (seven at this writing between the ages of one and one-half and sixteen) have found out about the great family of God. We have found out that despite a few outward differences we are really all so much alike.

A few years ago, however, we were hit by the realization that while we have friends of almost every faith, race and nationality in almost every part of the world, we knew very little about some of our neighbors right here in Peekskill, New York! Living in a lily white neighborhood, going to a practically all-white church, we had never had an opportunity to meet our Negro neighbors, much less of course to know them or to understand them.

We decided we had to do something about this but did not know where or how to start. We happened to read about the "Educational Home Visits" program which was launched in Chicago several years ago by Friendship House (an organization of Catholic lay people dedicated to working on the elimination of racial prejudice), and this program seemed to us to be a good first step towards establishing better interracial understanding in our community through personal contact. The Home Visit program is nothing more than a frank discussion taking place between a group of five or six white people with a Negro family, usually in the latter's home. The main

No pretentious entertainment, just plain family living. Sharing a meal with John Cummings from Liberia and Lalit and Shashi Khanna from India during Christmas vacation.

The Quigley family relaxing at home during Christmas vacation with their friends: John Cummings from Liberia and Lalit and Shashi Khanna from India.

purpose of these visits is "educational" in the sense that in the warm atmosphere of a home the Negro hosts can share with their white visitors the experiences, hardships and feelings resulting from discrimination.

At our first venture in this project, thirty white visitors were guests in five Negro homes. In order to make this a community project we first sent a letter to the editor of our local newspaper explaining the "Home Visit" program and its benefits, and enlisted the help of our Church group, several Protestant ministers, the YWCA and the National Conference of Christians and Jews. The local NAACP was our main contact for recruiting Negro host families.

Encouraged by the results of this first attempt, we formed a permanent interracial Committee (also interfaith) and on the next Home Visit Day, the number of participants grow to 200.

The following quotes are typical of the reaction to the program from those who take part: "You get to feel the problem of civil rights in a more concrete human way when someone tells us how they feel about being prejudiced against." "I think this direct personal contact is very conducive to sympathetic action. Also the better informed we are of the aspirations and problems of Negroes, the better equipped we are to oppose the argument of prejudice." "I felt that this (my first visit to a Negro home) was an important "first" in my life. I believe that this sort of visit stimulates an exchange that just otherwise would be impossible at this stage without this program. I believe that there are a number of 'moderates' who could be involved in the fight against racism if they were acquainted with some Negro people such as our hosts."

These Home Visits are now a yearly project in this area. They may be a lot of work, telephone calls to make, letters to mail, follow-up, etc... and always the worry until the last minute whether we will have enough visitors or enough host families, but we feel very strongly that the program is worth every effort and that it has, in a small way, helped to tear down the barriers in our community.

Perhaps our thoughts on our apostolate are best expressed in a letter we received from our friend, Melvin Tapley, president of the local NAACP, after we had given a talk to the group:

"I just want to thank you again, personally and on behalf of the Peekskill NAACP, for your wonderful contribution to our program "Bigotry in Black and White". I also want to take this opportunity to thank you for not just giving lip service to democratic purposes. Certainly, if we are going to make these Jericho Walls of prejudice, bigotry and misinformation tumble, we must direct the bugle blasts of all of the voices of freedom and brotherhood against them. This may be a bit flowery, but we are grateful for your help to bring about better understanding among the peoples in the many communities of the world."

NB. Further information on the CMF Foreign Student program can be obtained from Bob and Simonne Quigley, 967 Parkway Place, Peekskill, New York 10566.

Information on the Home Visit Program can be obtained directly from Friendship House, 4233 S. Indiana Ave., Chicago, Illinois 60653.

"RAYS" OF HOPE IN FIRST SOUTH SEA SEMINARY

by JOHN ANTHONY, S.V.D.

Five minutes out of Madang on the palm-fringed coast of northern New Guinea, Father Raymond Caesar, S. V.D., of Eunice, Louisiana, swung into a sharp curve. Playing directly in the path of the onrushing car was a native boy and his dog! Ray pulled sharply to the right, swerved hard to the left. His back wheels skidded to the side of the road, and the car rolled with a sickening crash into a six-foot ditch and landed upright! A short trip, but by way of contrast a long way from the serene surroundings of Bay St. Louis, Mississippi where Father Caesar had begun and ended his missionary preparation.

Out of the car, Father Ray took inventory. All the glass was intact. The body of the car had big dents on the right side and a small dent in the back. Fr. Ray had no injuries. Flagging the first passing motorist, he hitchhiked north on the coast to his confreres at Alexishafen. With the aid of volunteers and a Chevy truck, Ray's car was hauled on the road ready for service. Most of the dents were pounded out of the right side and from a distance the car looked good. Philosophized Father Ray, "Everyone is still wondering how I survived the accident. I could have just as well ended up with a broken neck. Well, such things happen."

The accident was all in a day's work for the New Guinea philosophy teacher. Before he's home again, he will have a backlog of related experiences. Father Ray is a faculty member of the Holy Spirit Regional Seminary near Madang. Having been ordained in 1961 at the Divine Word Seminary in Bay St. Louis, Mississippi, he obtained a master's degree in philosophy at The Catholic University of America in Washington, D. C. Promptly, he flew to New Guinea. Scarcely 42 years previously, German Divine Word Missionaries in Mississippi were making Father Ray's priesthood possible by starting Saint Augustine's Seminary primarily for Negroes. Maturity had

Father Raymond Caesar, S.V.D. receives his mission cross from the apostolic delegate, Archbishop Egidio Vagnozzi in 1961. To left is Very Rev. George F. O'Dea, S.S.J., to right, past rector of the Divine Word Seminary, Bishop Harold R. Perry, and Fr. Leonard Olivier, S.V.D.

"RAYS" OF HOPE

Bishop Noser, S.V.D., Vicar Apostolic of Alexishafen, New Guinea dedicated the new seminary.

come fast. In 1934, the first Negro Divine Word Missionaries were ordained. By 1939, St. Augustine's alumni were preaching the good news of the gospel in Africa. Father Ray is perpetuating the missionary ideal — the establishment of the local clergy.

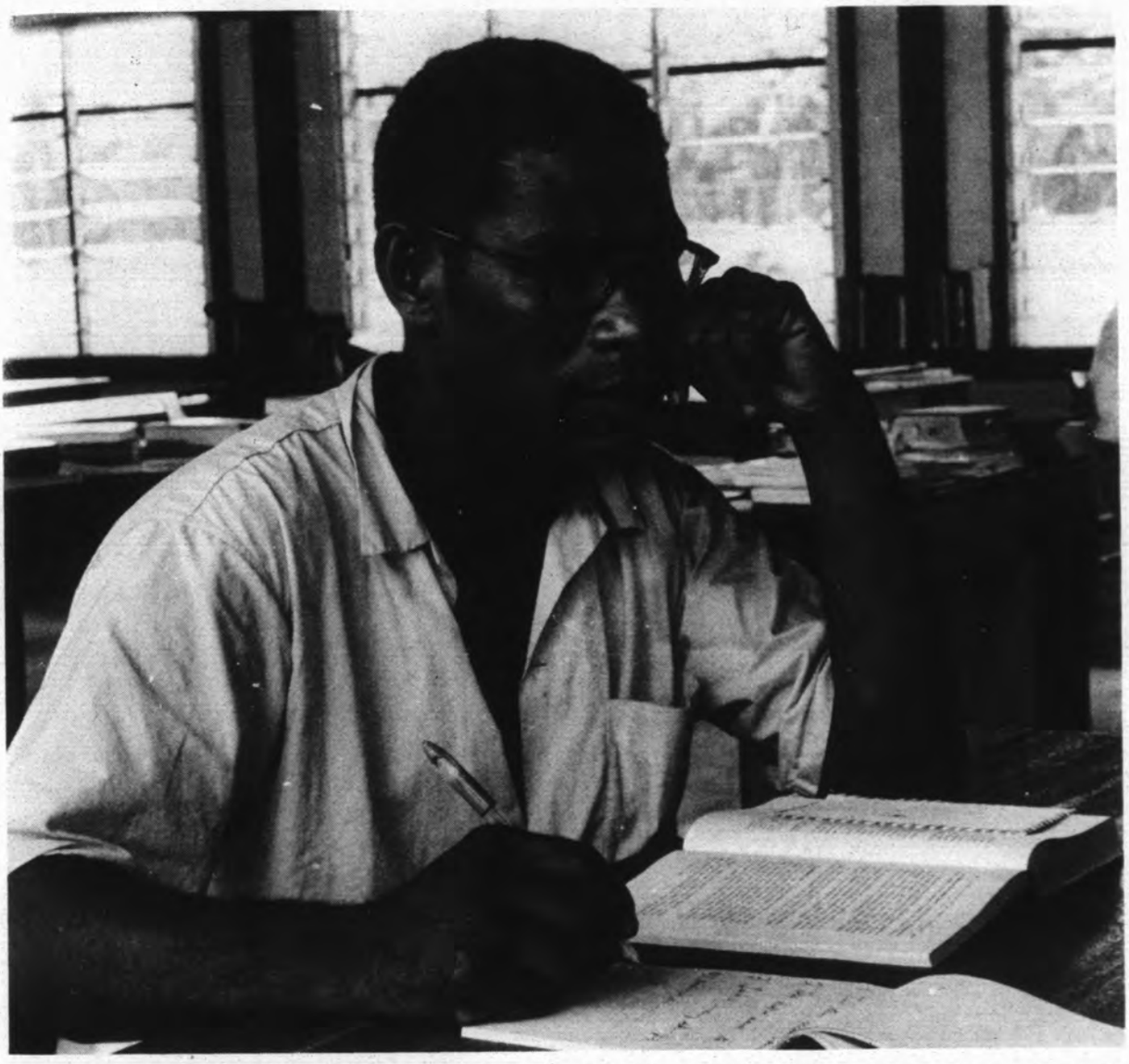
It was in 1961 that the Bishops of Papua, New Guinea and the British South Solomon Islands decided to build a seminary to train native students of these parts for the priesthood. During 1962, by a cooperative effort of the local missions and with the help of dedicated laymen, the buildings of Holy Spirit Regional Seminary were constructed at a cost of 30,000 pounds near Madang. At the same time 8 Divine Word Missionaries were appointed to staff the seminary.

On February 5, 1963, the missionaries celebrated the first Mass on a table in one of the new classrooms. Towards the end of the month the first students took up residence in the brand new buildings and the first fire was kindled in the new kitchen stove. An intense flurry of manhandling furniture, hammering and banging, unpacking and arranging goods, brought the missionaries to the end of February, when Bishop Noser, S.V.D. of Alexishafen blessed the buildings and opened the first scholastic year. March first saw the first lectures in Philosophy and Theology in this part of the world, and thus in Holy Spirit Seminary there was launched the great work of forming the souls of Papua and New Guinea's own sons into the souls of Christ's priests. That first year brought 22 seminarians. These young men had covered themselves with glory by being the first natives to complete their secondary education.

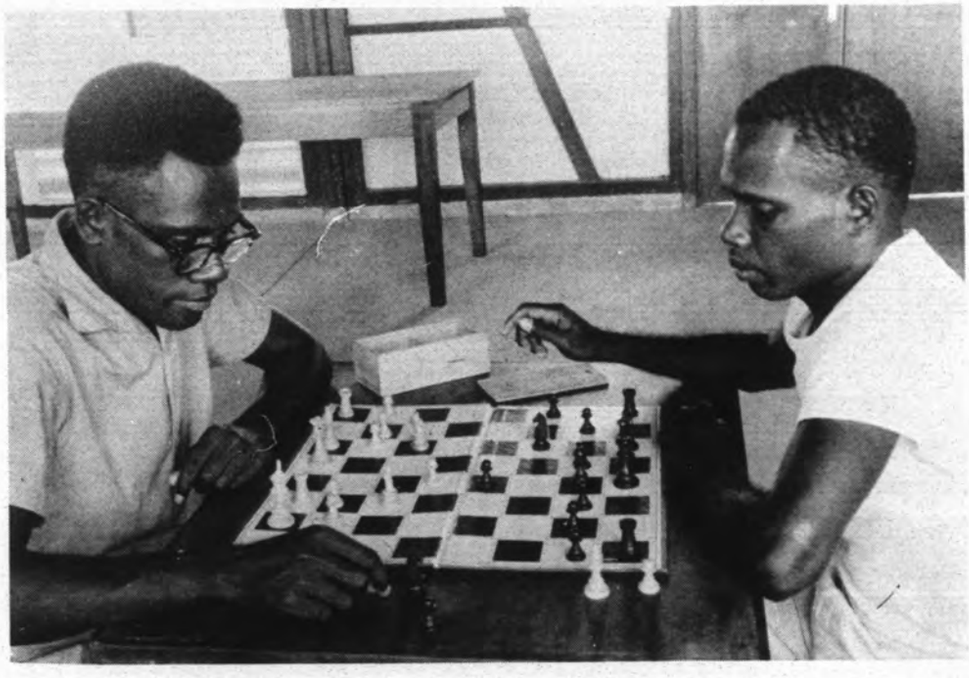
Holy Spirit Seminary was officially opened in May, 1964 by Archbishop Enrici, the Apostolic Delegate to Australia and Oceania, in the presence of the 15 Bishops from Papua, New Guinea and the Solomon Islands, many priests, and a great crowd of people, as well as the Anglican Bishop of New Guinea and the heads of the Lutheran missions here. At the same time minor orders were conferred on 11 of Holy Spirit's theologians in the new Madang Cathedral

After that came mid-year holidays for the seminarians. One group of them

n First South Sea Seminary



"We have the usual proportion of very good students who could hold their heads high anywhere."



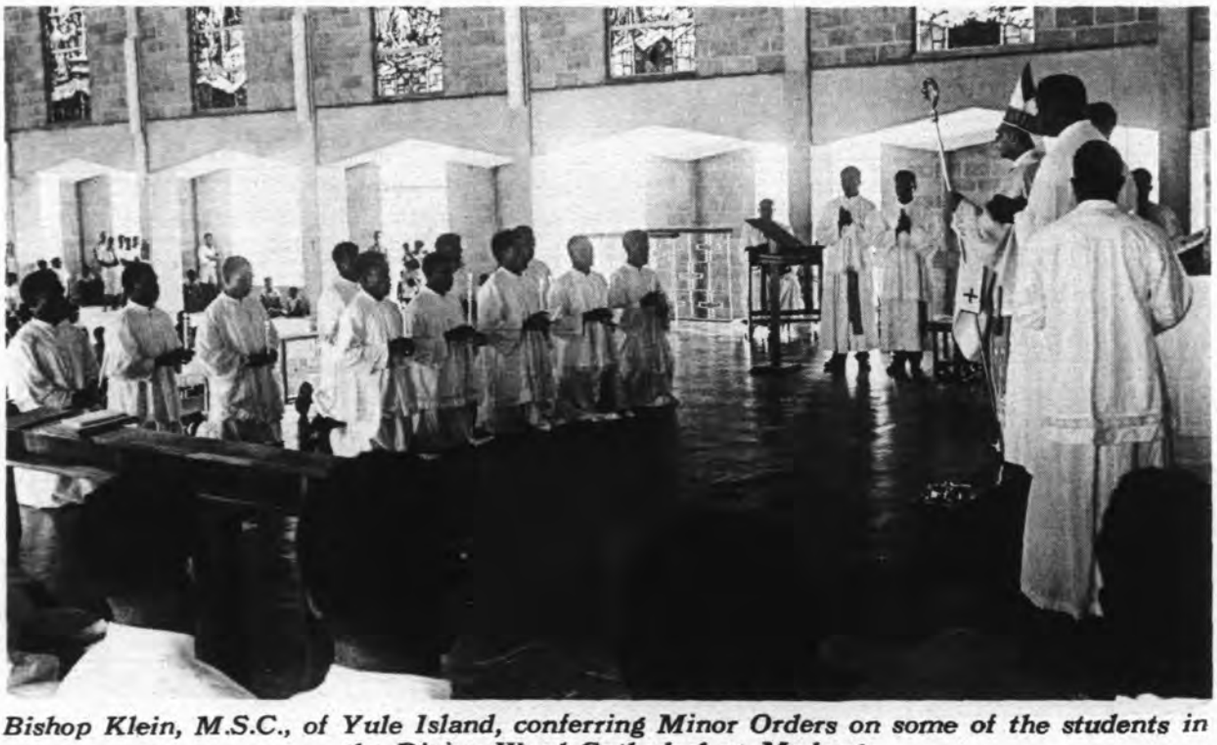
Personality not color is the teachers' basis of approach to education.

went to Mount Hagen in the Western Highlands of the island. They returned with strange tales of the first cold weather they had ever experienced. One thought that wearing his shoes in bed at night should have kept his feet warm; another allowed that the morning cold dispensed one from the morning wash! People often ask the Holy Spirit faculty about the students' mental abilities and living habits. The faculty encounters a world of students whose blackness is forgotten because their personalities, which are as different from one another's as those of any white students, soon erase any other consideration. They are also very distinct in their appearance. No two of them look alike. Getting to know them, one becomes aware of backgrounds to these students' lives very different from what obtains in, say, Australia. And so Divine Word Missionaries become more and more aware that their task is to train a local clergy for work in the midst of their own *native* peoples.

The Seminarian's range of talents runs through an impressive gamut: sports, such as volley ball, basket ball, music, especially vocal harmony and the guitar; handcrafts, chiefly carpentry; gardening; sailing and fishing; and, very important, cooking. The faculty has representatives of the strange and exotic; for instance, if you want advice on the construction of crocodile traps, simply apply to Holy Spirit Seminary, and two New Guinea experts will be delighted to oblige.

Holy Spirit Seminary gives its students a full 7-year course: three years of Philosophy, which includes a year of spiritual training, and four years of Theology. Most of the seminarians fit comfortably into the classification of good average students; but there are the usual small proportion of very good students, and these could hold their heads high anywhere. All of them speak English perfectly, have done at least five years of Latin, and some speak a number of local languages too.

At present seminarians range from various parts of Papua and New Guinea as well as from many of the smaller South Sea Islands. The first four will be ordained in 1966. And in 10 years time Father Ray and his confreres expect to have up to 250 seminarians in the first South Sea seminary.



Bishop Klein, M.S.C., of Yule Island, conferring Minor Orders on some of the students in the Divine Word Cathedral at Madang.

JUBILARIAN, FATHER CHESTER C. BALL, S.S.J.

Jubilarian, Father Chester C. Ball, S.S.J.

Father Chester C. Ball, S.S.J., observed the silver anniversary of his ordination, April 24, 1966, at Our Mother of Mercy Church, Houston, Texas. A native of Washington, D.C., Father Ball received his education at the District of Columbia Teachers College, Epiphany Apostolic College, and the Novitiate of Mary Immaculate, Newburgh, New York. He also attended St. Joseph Seminary and the Catholic University of America, Washington, D.C.

Father Ball was the first Negro ordained in the National Shrine of the Immaculate Conception in Washington.

Before his assignment to Houston in 1959, as assistant pastor, Father Ball served in Wilmington, Delaware; Glen Arden, Maryland; Washington, D.C., southwest Louisiana and in other areas of Texas.

Younger members of the Negro Catholic clergy owe much to "Father Chet" and his contemporary Negro priest-brothers for black-topping the way to God's altar. "So I'm a priest, why declare a holiday," is a wholesome if seemingly cocky attitude among some younger Negro clerics who take their ordination as a matter of course. Truth to tell, neither assured ordination of qualified Negro candidates nor pastoral appointments for Negro priests are of ancient vintage. Father Ball was the first colored priest to be made a full pastor of a Catholic Church in Washington, D.C. In 1950, he was appointed head of the Epiphany Church on the eastern side of Georgetown. For the responsible task of administrating this interracial parish, Father Ball was admirably qualified. The Washington clergy accepted "Father Chet" as any other competent brother-priest. Their

Sister Anna Mary, S.S.F. receives Our Lord from fellow jubilarian.

Christian behavior offers unsavory hindsight judgement on what "may have been over-caution on the part of former Archbishop Shehan's advisors who refused to consider Father Ball's candidacy for the priesthood in the ranks of the Washington-Baltimore clergy."

Sister Anna Mary, S.S.F., who teaches in the parish school also observed the 25th anniversary of her religious profession on the same occasion of Father Ball's celebration. Sister Anna Mary, a member of the sisters of the Holy Family, attended Xavier University, New Orleans, Southern University, Baton Rouge and Sacred Heart Dominican College, Houston. She made her final religious profession March 19, 1941.

DR. CHARLES WILLIAMS
Modern Knight of Catholicism

by MAURICE W. BRITTS

"I never say no to anything asked of me by the church."

The speaker, a man in his early sixties, leans forward slightly in his chair. He adjusts his glasses. A somber, penetrating look comes into his eyes.

Sitting nervously across from him in his living room, I feel a comment in order. But I say nothing. I am aware that, since his conversion, this man has given much to Catholicism.

As if he reads my thoughts, he continues.

"I know this sounds hard and it is, but this is a personal policy I have adopted over the years."

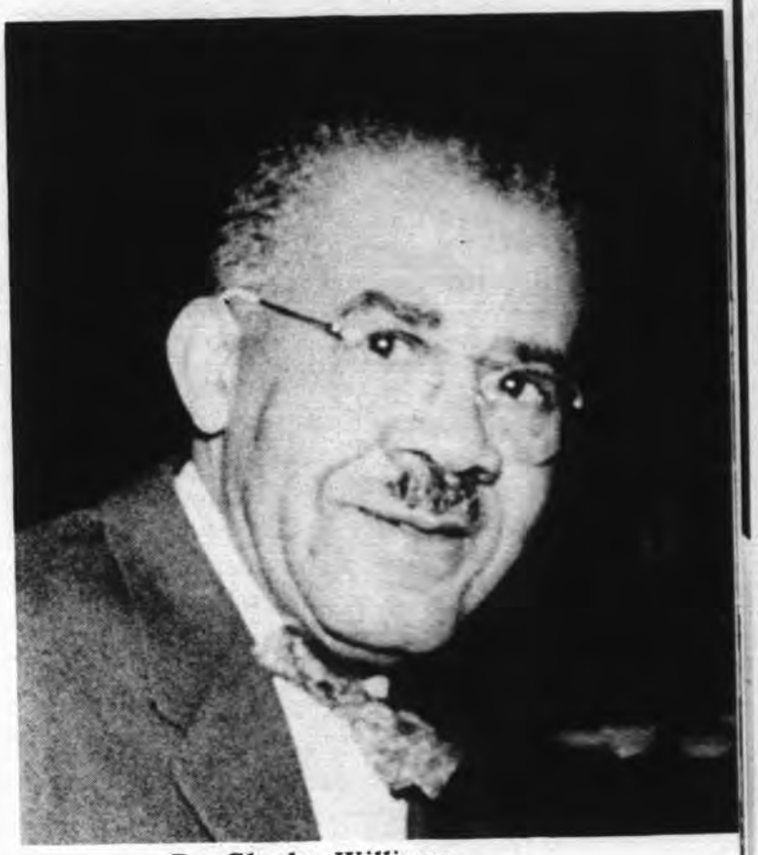
I know this to be true. I am talking to Dr. Charles H. Williams, dentist. He is a person who is not only active in his local parish in St. Paul, Minnesota, but he is also a staunch worker for the Archdiocese of St. Paul.

Dr. Williams exemplifies the best in Catholic tradition. He is a trustee of St. Peter Claver's. He has been one of the leaders for the last twenty years in helping his church in any money making projects undertaken. He also serves as a vice-president of the St. Peter Claver's Holy Name Society.

With his wife, the former Laura Oden of St. Paul, Dr. Williams lives at 655 St. Anthony Avenue. He is a graduate of Northwestern University School of Dentistry, Evanston, Illinois. Mrs. Williams is a dental hygienist.

In their large, older home, tried in the crucible of time and children, they live with the echoes of their seven sons and three daughters surrounding them.

I timidly ask this tower of Catholic strength if he has any regrets because of his large family. He makes quick reply that he has no regrets save one. He regrets that he was not exposed to the church earlier in his life. The spiritual benefits from it are immeasurable in his eyes. He admits that with ten children, it has not always been easy.



Dr. Charles Williams

"But Divine Providence has helped us come this far. I am thankful." He quietly adds.

Charles, the oldest boy, is a Minneapolis attorney; Donald is a registered Minneapolis stock broker; Stanley is a medical statistician in the St. Paul Medical Center; Stephen is an electronics student in New York City; Martin is serving with the United States Navy in Japan; Thomas is a Naval Ensign stationed in the Philippine Islands; and Francis, the youngest, is a senior at Cretin High School in St. Paul.

Regina, his oldest girl, is a medical technologist serving with the United States Peace Corps in Roi-et Province Hospital, Thailand; Marian is a teacher in St. Paul, and Ann Marie attends the University of Minnesota. Ann

INTENTIONAL SECOND EXPOSURE

Christian behavior offers unsavory hindsight judgement on what "may have been over-caution on the part of former Archbishop Shehan's advisors who refused to consider Father Ball's candidacy for the priesthood in the ranks of the Washington-Baltimore clergy."

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The new Our Mother of Mercy elementary school was dedicated on the same occasion of Father Ball's jubilee. The pastor Fr. John B. Doyle, S.S.J. reports that it has a capacity for 600 students. The tuition of more than 20 per cent of the students will be paid from the parish coffers. Their families have no spare funds for education. Hope and hopelessness live side by side in the "bloody fifth ward" in north Houston.

DR. CHARLES WILLIAMS

by MAURICE W. BRITTS

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Marie was very active in the Mississippi Civil Rights summer project last year.

Besides being active at St. Peter Claver's, Dr. Williams reaches into the St. Paul community. He is a board member of the Hallie Q. Brown Community House. He is also a member of the Twin City Chapter of the Catholic Interracial Council.

Although active in church and community, these activities do not interfere with his professional dental affiliations. He is a member of the St. Paul District Dental Society; also a member in good standing of the Minnesota Dental Society. Further, he is secretary of the Northwestern Dental Alumni Association.

Ever active, it has been his pleasure to appear each year since 1957 on the annual television show presented by the Dental Society of Minnesota.

If these activities are not enough to keep him busy, he has another recourse. He is an active member of Kappa Alpha Psi Fraternity at the University of Minnesota.

It was in 1935 that Dr. Williams first came to St. Paul by way of Chicago. He was "looking for a new place to practice dentistry. A city like St. Paul, a medium size town." He was also looking for a place to raise his family, a place away from the apartment living of the Windy City.

Dr. Williams had visited Minnesota the previous year. In fact, he had taken his state board examination to practice Dentistry in Minnesota at that time. But he did not formally hang his shingle at his present location, 627 Shelby Avenue, until May of 1935.

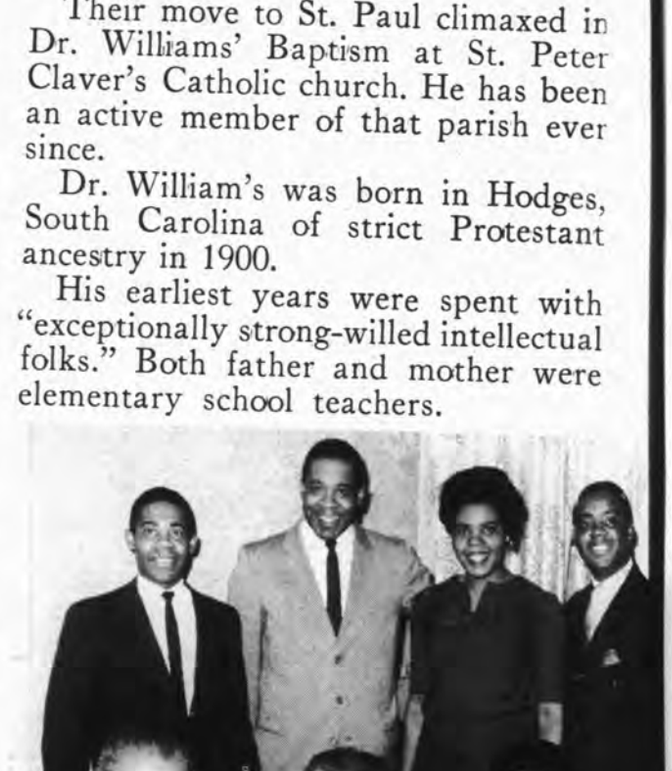
It was a decision according to Dr. Williams, which has held no regrets. "St. Paul has been good to me and to my family."

The year 1935 held another great moment for Dr. Williams. It was the year of his conversion. Laura Oden had been a Catholic since birth. She prayed that her husband would embrace the faith. She did not press him. She wanted him to gain the graces needed through his own efforts.

Their move to St. Paul climaxed in Dr. Williams' Baptism at St. Peter Claver's Catholic church. He has been an active member of that parish ever since.

Dr. William's was born in Hodges, South Carolina of strict Protestant ancestry in 1900.

His earliest years were spent with "exceptionally strong-willed intellectual folks." Both father and mother were elementary school teachers.



Seated: Left to Right, Dr. Charles H. Williams, Mrs. Laura A. Williams, Regina L. Williams.

Standing: Left to Right, Charles H. Williams Jr., Stanley E. Williams, Marion V. Williams, Donald A. Williams.

However, he never knew his father except what he learned from his mother. Two months before his birth, his father died. So, the paternal role in the family was assumed by his grandfather, an ex-slave.

His mother, together with his grandfather, created an atmosphere of devotion to education. Dr. Williams still can hear his grandfather saying, "whatever opportunity you have, get an education."

Young Dr. Williams received his early schooling from Missionary Academy in Greenwood, South Carolina, a school staffed by the American Missionary society.

In 1917, the future Dr. Williams completed his high school training. These were the uncertain pre-world War I days. Europe was in turmoil. An uneasiness was slowly settling across the continental United States.

This uncertainty added to the bewilderment of Dr. Williams as he stood on the threshold of adult life. In which direction should he turn? He must also be mindful of another consideration. Avenues open to him were limited in South Carolina.

His mental faculties were working trying to decipher the direction his life must take. He had heard of Tuskegee Institute, the school founded a few years earlier by Booker T. Washington.

Thinking this was the answer to the myriad of questions within, he enrolled there for further education. While there, he gained direction. He was not vocationally minded, nor did he care for the military type of order at Tuskegee.

He admitted to himself that it was "a very fine institution. It does much to spur my imagination for more training."

But, the brick and mortar tradition of Tuskegee, as well as his own disillusionment with the conditions of the South, led him to seek education of a different nature. In 1919, he attended Wilberforce University in Ohio. Here, he finished his academic work.

By this time, Dr. Williams had decided his life's work. He wanted to be a dentist. The task now was to search out a school where he could apply his talents without social interference. He found such an institution. In 1920, he enrolled at Northwestern University, Evanston, Illinois.

Five years later, he received his doctorate in Dental Science. It was not until 1929 in Chicago that he finally set up his practice. The delay was due to practical considerations.

In this same year he married the present Mrs. Williams. She too, was a graduate of Northwestern University. But more than this, she was an ardent Catholic who was destined to play a vitalizing role in the spiritual growth of Dr. Williams.

After a few years, Dr. Williams became dissatisfied with the sprawling, unfriendly metropolis and began investigating other cities. Besides his family was beginning to grow. He felt Chicago was just not the place to raise his children.

With these considerations in mind, he brought his family to St. Paul, Minnesota.

Through the years, Dr. Williams has been honored many times for his contributions to Catholic thought and action. In 1961, he received the Archbishop Brady medal (named after the late Archbishop of the St. Paul, Minnesota, diocese).

At this time, the Rev. Arnold Luger, pastor of St. Peter Claver's praised him, "I feel that the acknowledgement of Dr. Williams is not only a recognition of his personal service to the church, but also reflects honor to this parish and to the race which he so nobly represents."

On April 19, 1964, he was presented with the "Man of the Month" award

Dr. Williams with Dr. Matthew Plasha at Dunrovrin retreat house in North St. Paul, Minnesota.

by the Archdiocese Holy Name Societies. The award read, "for exhibiting outstanding qualities of Catholic leadership and example in his community."

However, his greatest singular honor came in August of 1964. He was knighted in the order of St. Gregory, Civil Class, by Pope Paul VI. Archbishop Binz presented to him the brief of appointment, the sword and eight-pointed cross signifying a Gregorian knight.

This papal order, founded by Pope Gregory XVI in 1831, in honor of Pope St. Gregory I, is conferred upon "those persons who have shown 'incontrovertible loyalty to the Holy See." Rev. James Van Der Veldt, O.F.M., author of "The Ecclesiastical orders of Knighthood," continues, "those who have distinguished themselves by their virtue and piety, by their social position, by the zeal evidenced in fulfilling high office in general, by the excellent reputation in which they are held."

The uniform worn by the newly elevated knight is green with tails. It includes a sword and an eight-pointed red cross with a white medal in its center. In the center of the medal is a picture of St. Gregory.

But, Dr. Williams was busy when interviewed. He has just recently returned from a conference in the diocese of Catholic men who meet together to discuss current problems. He speaks with enthusiasm and vigor of this new venture.

With most of his children grown and in widely dispersed occupations, Dr. Williams with his wife has a dream. When the youngest is out of school and headed toward his life's goal, they would like to take an extended trip together. Maybe abroad — maybe just around the United States.

But, if something should interfere with this plan, he hopes that God will continue to "spare them to assist the children in our care to continue to prepare themselves and be worthy citizens of our society."

NOVENA to SACRED HEART

June 23 - July 1

July 28 - August 5

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... Zone.....

State .....

Intentions .....

.....

.....

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Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ **Yes** ☐ **No**

Mid Bayous, Plains and Cotton Fields With Divine Word Missionaries

Notre Dame, Saint Martinville, La.

The Blessed Sacrament Sisters are now able to continue qualitative education in a qualified setting with the completion of a new grade school. Mayor Harold Resweber and St. Martin parish school superintendent, L. H. Boulet were present to marvel at student choir director, Newman Braud, a fall freshman-to-be with the Divine Word Missionaries. The school was begun during the pastorate of Father Arthur Winters, S.V.D.

Saint Benedict the Moor, Duson, La.

A comfortable new rectory, and church with seating capacity around 300 now moves this diocesan mission towards the status of separate and equal.

Holy Rosary, Lafayette, La.

A merciful fire destroyed the boys' cafeteria thus eliminating a dual kitchen arrangement for boys and girls. As a modern replacement emerged amid Victorian school edifices a student mused, "Who gave the alarm?" Director, Fr. William Oliver, S.V.D. hinted at commencement exercises of more building development.

Immaculate Heart of Mary, Lafayette, La.

As parishioners, former and aspirant pastors, speculate on possible construction dates of the blue-printed parish rectory, self-assured Fr. Arthur Winters, S.V.D. flashes a whimsical smile (interpretation: "When the new pastor is ready!").

Holy Cross, Austin, Texas

Bingoed financially secure, thanks to an enterprising predecessor, Father Clement Mathis, S.V.D. is determined to make inroads among the 30,000 Negroes of Austin. Father is contemplating construction of a grade school and sincerely fields the question, "and perpetuate segregation?," by these counters: First, the school will be open to all; secondly, there is a need for another school in his vicinity with an influx of Catholic families from the partially phased out Connolly Air Force Base in Waco, Texas taxing existing school facilities; thirdly, the school will give him closer personal contact with non-Catholic parents. Problem: "Where have all the Sisters gone?"

At school dedication ceremony, St. Martinville, left to right: Fr. Leo Weng, S.V.D., pastor; Fr. Maurice Rousseve, S.V.D., former pastor; Bishop Maurice Schexnayder of Lafayette; Very Rev. John W. Bowman, S.V.D., and Msgr. Richard Mouton.

Fr. John Dauphine, S.V.D. at Duson, "a place in the sun."

Holy Cross, Austin, Father Mathis, S.V.D. attends a C.F.M. meeting with his parishioners, a splendid nucleous, awaiting a catalyst.

St. John's, Waco, Texas

Father Vance Thorne, S.V.D. has been lauded publicly by the top brass for his priestly service beyond contract at Connolly Air Force Base in Waco. "Having put sweat and blood" into his parish, Father Thorne is as protestant as his environment when superiors hint of change. His "I shall not be moved" indicates growing Catholic interest within recently established Negro residential areas contingent to his parish — we hope.

St. Gabriel's, Mound Bayou, Miss.

Father Joseph Guidry, S.V.D. made his annual visit to St. Paul of the Cross Church, Jersey City, March 5, 1966. St. Gabriel's was adopted two years ago by the Jersey City Church. Rev. Francis Hennessey, pastor, has been guiding the project. Plan for the adoption movement came about following a vacation spent in Mississippi by the assistant pastor, Rev. Robert Ulesky.

St. Augustine's, Bay St. Louis, Miss.

Most Rev. Bishop Harold R. Perry, by his presence, honored jubilarians (left to right) Leander Martin, S.V.D., Max Williams, S.V. D., and Conrad Wenzki, S.V.D. at their joint jubilee celebration in April.

Father Vance Thorne, S.V.D. at Connolly Air Force chapel in Waco—service beyond duty.

Father Guidry, S.V.D. with Fr. Ulesky and school principal in Jersey City. Lucky Mound Bayou youngsters who accompanied Fr. Joe also got grand trip to New York.

Jubilarians, Frs. Martin, Williams and Wenzki in true perspective.

With Divine Word Missionaries

Bay Graduates at the Divine Word College, Epworth, Iowa. Left to Right:

(Standing) Fraters Alvin Dixon, New Iberia, La.; Sanders Darbonne, Bunkie, La.; Carlton Zenon, Lafayette, La.; Thomas Glasgow, St. Lucia, West Indies; Donald Bernard, Garyville, La.

(Second row) Allen Hayes, Beaumont, Texas; Richard Chenier, Opelousas, La.; Curtis Guillory, Elton, La.; Leo Jackson, Orange, Texas; Elwood McDowell, Vicksburg, Miss.; Barry Thomas, Bay St. Louis, Miss.; Ronald Bernard, St. Martinville, La.

(First row) Hubert Durousseau, Mallet, La.; Paul Martel, Opelousas, La.; Edward Brossett, Natchitoches, La.; William Dauphin, Lafayette, La.; Anthony Prade, St. Martinville, La.; Gilbert Rochon, New Orleans, La.; Wendel Payton, New Orleans, La.; Theo Gene Thibodeaux, Houston, Texas; Henry LeGarde, Lacombe, La.

"Quo Vadis?"

Mrs. M. Athalie Range

by JOHN ANTHONY, S.V.D.

With heels flying Mrs. Athalie Range dashed out of her Miami office to make a 5:45 p.m. appointment. Another meeting was scheduled in her home for 6:00 p.m.! "Tell the early comers that I will be back," she exclaimed to Patrick Range, her eldest son and the business manager of Range Funeral Home. With this order she disappeared. Patrick, more or less, shrugged his shoulders as if to say, "See what I mean, Father." Patrick was implying that no one has been able to restrain his mother, a restless bundle of nervous energy.

Mrs. Range's physical appearance is no guide to her personality. Petite, glasses, simply but always tastefully attired, she is reminiscent of France Patton's Miss Dove of Liberty Hill, the inflexible school teacher in the novel, "Good Morning Miss Dove." With appearance the similarity ends. Mrs. Range is best compared to any number of ulcerated business men who live on the phone, in the air, in taxis, in conferences and come home intermittently to take their pills.

The local front page of "The Miami News," February 4, 1966 carried this anticlimactic headline: "Mrs. Range Replaces Aronovitz." The articles by Morton Lucoff continued: "The Miami City Commission today named Mrs. M. Athalie Range to serve out the unexpired term of retiring commissioner Sidney Aronovitz. Mrs. Range will be the first Negro to serve as a commissioner in the city's history."

In November Mrs. Range had lost a narrow runoff election for commissioner to Irvin G. Christie by 1,460 votes. Stoically she had accepted defeat with the comment, "I accept my loss with the same dignity as I conducted my race." Mrs Range had been supported by the votes of whites and Negroes. "Miami is becoming quite a sophisticated city and sooner or later will elect a Negro," she prophesied.

Mrs. M. Athalie Range, and son Patrick, who embodies the finest qualities of both parents.

A widow and mother of four children, the eldest of whom is 27, Mrs. Range was born in Key West Florida. Booker T. Washington High school should rejoice to list her as an alumna.

Holy Redeemer Catholic Church

was selected as a recipient of the Diocese of Miami Gold Medal. Bishop Coleman F. Carroll awarded the medal to Mrs. Range and twenty others for their outstanding service to the Diocese, February 21, 1965. Her chairmanship of a committee on Negro-Cuban Affairs is an indication of her meritorious service. Established by the Miami Diocesan Council of Human Relations, the committee fosters and promotes intergroup harmony.

Those who knew Oscar L. Range declare that the most characteristic feature of his business was his complete service to all customers, not differentiating service to the poor and the affluent. The father died in May of 1960. Norman Patrick Range, the business manager of Range Funeral Home, possesses the finest qualities of both parents. He would be a delayed priesthood vocation par excellence. An alumnus of Moorhouse College in Atlanta, Patrick is also a graduate of the New England Institute of Embalming located in Boston, Massachusetts.

The other Range members include: Mrs. Myrna Lee, mother of one, and graduate of Knoxville College in Tennessee; Oscar Anthony Range, a music major at Tennessee State University; and 13 year old Gary Philip Range. The children partially explain why Mrs. Range was elected mother and woman of the year, in 1953 in Miami by the Social Sorority, Zeta Phi Beta. A licensed funeral director and embalmer, Mrs. Range didn't win this honor for her pie recipies. The only dough she knows thoroughly is handled as president of the Roosevelt Savings and loan Association of Miami. An integrated organization, it is the fastest growing association in Dade County, Florida.

Very active in the N.A.A.C.P. and in her efforts to promote Negro voter registration, Mrs. Range is a far cry from the economically secure middle class Negroes lambasted by Vice President Hubert Humphrey recently for their indifference to less privileged Negroes. Though not supported solely by the Negro vote in her first bid for city commissioner, Mrs. Range did receive overwhelming support in the Negro precincts. On the contrary, Dodd Johnson, a Negro private detective, ran a poor fourth in his race against Commissioner David T. Kennedy, who carried the predominantly Negro precincts in his successful re-election bid.

Since her term expires in November 1967, we know the short term record of Mrs. Athalie Range as a public servant would double this article. Her son Patrick mused after listing some of his mother's affiliations, "You know she almost took a vacation once. We bought her plane ticket, made all the arrangements, the take-off was relatively minutes away — and mother went dashing off to some meeting.

Bishop Coleman F. Carroll awards Mrs. Range the Diocese of Miami Gold Medal.

"Once a New Yorker . . ."

— Dr. George A. Simpson

by JOHN ANTHONY, S.V.D.

Dr. George A. Simpson and other recipients of the Diocese of Miami Gold Medal.

Another recipient of the Diocese of Miami Gold Medal in February, 1965, was Dr. George A. Simpson of St. Hugh Parish, Miami. A New Yorker by birth, Dr. Simpson was selected by Bishop Coleman Carroll to interpret the widespread social changes in American society to the Catholic laity and to the religious in the Diocese. Dr. Simpson was chosen on the basis of his balanced views and personal experience. The surgeon is a member of the Miami Community Relations Board, the Diocesan Human Relations Council, and a member of the Y.M.C.A. He is also vice-president of the Miami based N.A.A.C.P. chapter, as well as chief of staff at Christian Hospital. As a service to the general public, Dr. Simpson has appeared on many radio and television panels in the interest of promoting racial understanding. The father of three children, Dr. Simpson's wife, Dazelle Dean Simpson, is a pediatrician. Mrs. Simpson was born in Miami. Dr. and Mrs. Simpson met at Meharry Medical College in Nashville, Tennessee.

Dr. and Mrs. Simpson and oldest son — some chip — some blocks!

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES

LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

---------- CUT ON LINE ----------

Dear Father: Please offer the following Mass or Masses and accept my offering of $.....

Name .....

Address .....

City and State..... Zip .....

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Could there be anything more secure than a warm embrace from one's uncle, newly consecrated a Bishop? Hardly — that is to say at the present age of young Curtis Perry. In his old age, however, Curtis and you should have the type of security our Mission Gift Agreement (or Annuity Plan) offers.

Write to learn how your funds can help bring souls to God and increase their happiness while you (especially if you have passed middle age) can enjoy the security of a safe investment with a high note of regular interest.

Please write to:

Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520.

CUT ON LINE

Dear Father Provincial: I have $..... at my disposal that I could put into your Mission Gift Agreement. I am ..... years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City ..... **State**..... **Zip**.....

(All information is kept confidential.)